

SATURDAY, SEPTEMBER 14, 1878.

No. 332, New Series.

THE EDITOR cannot undertake to return, or to correspond with the writers of, rejected manuscript.

It is particularly requested that all business letters regarding the supply of the paper, &c., may be addressed to the PUBLISHER, and not to the EDITOR.

LITERATURE.

Selections from the Correspondence of the late Macvey Napier, Esq. Edited by his Son, Macvey Napier. (Printed for Private Circulation only.)

MR. MACVEY NAPIER was editor of the *Edinburgh Review* from 1829 to 1847. The old coterie, or, as one of the chief members calls it in this volume, "conspiracy," which gave to the commencement and first years of this literary enterprise so much individual zest and public interest, existed no longer; few of the original writers survived, and the great national causes for which so many of them had laboured and made signal sacrifices had either been won or were in a fair way of being so. There nevertheless remained some distinctive peculiarities which gave to this post, not only great literary importance, but a distinct political status. For, though he exercised an absolute authority over his contributors, whatever their position in society or in the State, the editor willingly took counsel with the chiefs of the Liberal party in the management of the *Review*, which necessitated a frank and familiar intercourse. Thus articles by the first writers of the time were frequently submitted to the judgment of other politicians, and underwent correction and even excision without personal offence. This volume is, therefore, a valuable contribution to the internal history of the Whig party during an exciting period, apart from the interest it possesses as an admission behind the scenes in the production of the leading periodical of its time.

Mr. Jeffrey had preceded Mr. Napier in the editorship of the *Review* since 1803, and continued his interest in it by frequent contributions till 1840. Macaulay's declaration that "he was more nearly a universal genius than any man of our time, and that his range was immeasurably wider than Sydney Smith's or his own," is hardly borne out by the present estimation of the four volumes of his collected articles published in 1843. Nor do his letters to Mr. Napier, though full of good sense, exhibit any remarkable literary discernment or political prevision. The following judgment, written in 1832, of one of the most powerful names of our time will be read with interest, but hardly with respect:—

"I fear Carlyle will not do: that is, if you do not take the liberties and the pains with him that I did by striking out freely, and writing in occasionally. The misfortune is that he is very obstinate and, I am afraid, conceited; and, unluckily, in a place like this he finds people enough to abet

and applaud him, to intercept the operation of the otherwise infallible remedy of general avoidance and neglect. It is a great pity, for he is a man of genius and industry, and with the capacity of being an elegant and impressive writer."

Of Mr. Carlyle himself there are only four letters in this selection. When Jeffrey could write thus, and Macaulay:—"As to Carlyle, he might as well write in Irving's unknown tongue at once"—there could hardly have been any cordial relations between him and the intimate circle of Edinburgh Reviewers. The cessation of articles probably did not come from his side, for he writes:—

"I beg you to understand quite clearly that if I can publish my thoughts (and I have nothing else worth publishing) in your journal—so honourable in itself, so endeared to me by accidental causes—that I am readier to publish them there than anywhere else."

Nor was this entirely a matter of choice, for he writes:—"I have given up the notion of hawking my little manuscript-book about any further: for a long time it has lain quiet in its drawer, waiting for a better day." This was the *History of the French Revolution*.

Mr. Trevelyan has made a large use of his uncle's letters to Mr. Napier, which were considerably placed in his hands by the present editor; but the whole correspondence is very properly included in this volume. Indeed, the history of the *Review* required their insertion. From the "Utilitarian Theory" of 1829 to the "Chatham" of 1844, Macaulay was a conspicuous and invaluable contributor. It is needless to say anything of those Essays, which are now so thoroughly incorporated into English literature, but it is interesting to observe that their style, which has lately excited a severe reprobation from Mr. Morley, did not pass uncensured by their contemporaries. As early as 1841, Charles Buller (of whom, unfortunately, there are only two letters) writes of the "Warren Hastings":—

"I admit that no one in England could have written anything with such merits: but, at the same time, I think there is such an exaggeration of his faults and bad tendencies of style that if he is not told of them, his style will become vicious, and lose half its present charm."

And Lord Cockburn thus expressed himself of the "Chatham" of 1844:—

"Delighting, as I always do, in his thoughts, views, and knowledge, I feel too often compelled to curse and roar at his words and the structure of his composition. As a corrupter of style he is more dangerous to the young than Gibbon. His seductive powers greater; his defects worse."

In the dearth of style of any kind in our present literature, these criticisms sound rather curious than important, and I do not know where we are to look for any signal proofs of this injurious influence beyond a schoolboy's theme or a newspaper article.

Macaulay's connexion with the *Review* only ceased when he devoted himself to his History. It is almost to be wished that he had ended it somewhat earlier. "But for the *Review*," he writes in 1844, "I should have already brought out two volumes at least. I must really make a resolute effort, or my plan will end as our poor friend Mackintosh's ended"—a sad and too true prognostication.

When Mr. Napier became editor, he found

himself in very peculiar relations with Mr. Brougham, who from his long and valuable connexion with the *Review* thought himself justified in exercising an interference which almost amounted to a censorship of the publication. He not only required the insertion of whatever he chose to write, but assumed the right of appropriating to himself any subject he might select. This authority was claimed without disguise. Mr. Macaulay projected an article on the French Revolution of 1830; in September of that year Brougham writes:—

"I must beg and, indeed, make a point of giving you my thoughts on the Revolution, and, therefore, pray send off your countermand to Macaulay. The reason is this: all our movements next session turn on that pivot, and I can trust no one but myself with it, either in or out of Parliament. Jeffrey always used to arrange it so upon delicate questions, and the reason is obvious. Were it possible (which it plainly is not) to disconnect me and the party from the *E. R.* I should care little how such questions might be treated there; but as it is, I and the party I lead are really committed. I have already begun my article, and it is of great importance that it should stand at the head."

He claimed to have himself written a fifth of the whole *Review*, and, indeed, to the number for April, 1835, he contributed six articles, and apologised for not sending more on the ground that they were intercepted. He went the length of saying that he had thought of only corresponding on the subject of the *Review* with Lord Jeffrey, but this Mr. Napier very properly said no consideration would induce him to tolerate for a moment. As long as this dictation was confined to literary matters, it might have been no more than inconvenient, but the serious dissension between Lord Brougham and his party which followed his exclusion from Lord Melbourne's administration placed the editor in a situation of embarrassment which admirable tact and temper alone enabled him to surmount. Even before the formation of that Government, Brougham had manifested his hostility to his former friends. He complains in 1835 that it had been suggested by the underlings of the party that the King and Court had turned them out of their places because he was too strong a reformer, and adds, with a curious mixture of self-blindness and self-consciousness:—

"If they had known my extreme aversion to office, and my all but irrevocable determination never again to hamper myself with it, and thereby and by party connection to tie up my right arm, and prevent me from working my own appointed work, these gentlefolks might have saved themselves the trouble of wishing to get rid of me as an obstacle to their restoration."

When he discovered that a Liberal Government could positively be formed without him, he lost all sense of self-respect, and the violence displayed in these letters adds little to the knowledge of the animosity he displayed, both in word and action. To those unacquainted with the history of the time Mr. Napier may seem to have indiscreetly revealed a discreditable portion of Lord Brougham's political career, but he has really told no more than is patent in the debates of that period. The breach between him and his old associates soon became com-

plete. "After all the services he has rendered to public liberty," writes Mr. Allen in 1838, "it is a cruel state to be in a manner proscribed by all his former associates, and it is no alleviation to his mind that he has incurred this misfortune by his own faults." No wonder, then, that Mr. Napier was placed in great embarrassment by Lord Brougham's constant efforts to make the *Review* the organ of his personal differences and private passions. The attempt was renewed year after year, but always foiled by Mr. Napier's sense and good humour. Brougham, indeed, came to look on any approbation of the Government as an attack upon himself, and insisted on regarding himself as the sole representative of Liberal politics.

"The Whigs in 1835," he writes, "chose rather to have Tories for their leaders than me. They gave me up to gratify Melbourne, who ratted twice, Palmerston, who never was a Whig, and one or two more. Are we to join in their apostasy? Don't say I am sarcastic if I add that you say 'we are.'"

Again, in 1839:—

"It is my most firm opinion that if a scullion of the Queen's kitchen were Minister to-morrow, the Edinburgh Whigs would worship him. I speak with exceptions, of course, and you among the first."

The well-remembered hoax of Lord Brougham's death, of which it is difficult to believe he was not himself cognisant, produced some modification in his feelings.

"My relations with the Government," he writes, "are less hostile by a great deal. They were, I find, quite stunned to find the sensation caused by my departure from this lower world. Their silly vanity, and the flattery of their sycophants, and the noise of their vile newspapers, had really made them fancy that I was utterly gone into oblivion. They have now found a marvellous difference, for they are obliged to admit that they and all their people might have died, and been quietly buried, compared with my decease. Indeed, I was myself astonished. The result is a kind of good feeling being re-established with all but a very few. With the bulk of the party, and with the Court, I am in charity. The Queen and Melbourne behaved very well indeed. They sent an express up to this house, who returned with the news that more than two thousand persons had been here, and that the street was still crowded."

Mr. Napier will probably remember that the reception of the intelligence at Edinburgh was not precisely of this character. There were, alas! occasional expressions that "the news was too good to be true."

This is not the place to enter upon any estimate of the judgment of posterity on the unfortunate influences of position and power upon a public man whose variety of attainments and general nobility of purpose promised to confer so much benefit on his country; but it must never be forgotten under what moral disadvantages Lord Brougham entered upon high office. He had never had the discipline of subordination in any line of life. His literary talents had made him a leader of an exclusive coterie. His forensic ability, whatever may have been his legal soundness, made him leader of his circuit, and his gift of oratory raised him to the leadership of the Opposition in the House of Commons. His first place in a responsible Government was the woolsack, and if his occupancy of it was a

disappointment, and his descent from it a fall, it is but a signal example of the moral and intellectual obliquity of human nature, which so often renders the very materials of advancement the obstacles to the use and enjoyment of success.

Dominant as Brougham was in the composition of the *Edinburgh Review*, it would have been surprising if he had not been affected by the accession of a formidable rival for public favour. It soon, indeed, became apparent that while his contributions were more remarkable for their plenitude and variety than for any especial charm or interest, an article from Macaulay became a literary event, anxiously anticipated and cordially welcomed. Severe criticism of any defects of style might naturally have been expected, but the bitter personalities which appear in these letters are evidence of a thorough antagonism between the two men, which it did not require these peculiar relations to excite and maintain. He angrily reproaches Mr. Napier with admitting such "profligate political morality" as Macaulay's defence of Lord Clive, after he had been himself attempting in the *Review* to restore a better, purer, higher standard of morals.

"Alas! if Macaulay's overweening conceit would only let him read what honest Adam Smith says in his *Moral Sentiments* of the evils of profligate systems of morals! It might awaken his conscience, and prevent him from being led away by the silly Empsons he lives among, and who admire nothing but sentence-making. Or, if he only knew the comfort of laying down his head to sleep, or may be to die, after writing forty years, and speaking thirty-five, and never having once said one word, or written one word, but in favour of the highest strain of public virtue!"

Nor is he more tender of Macaulay's social reputation. While it was generally believed that Macaulay's society was eagerly sought, Lord Brougham writes:—

"He is absolutely renowned in society as the greatest bore that ever yet appeared. I have seen people come in from Holland House, breathless and knocked up, and able to say nothing but 'Oh dear, oh mercy.' 'What's the matter?' being asked: 'Oh, Macaulay.' Then everyone said: 'That accounts for it—you're lucky to be alive,' &c."

Nor was there any love lost on the other side, but Macaulay's censure never degenerates into abuse. There is too much truth in these remarks:—

"Brougham does one thing well, two or three things indifferently, and a hundred things detestably. His Parliamentary speaking is admirable, his forensic speaking poor, his writings, at the very best, second-rate. As to his hydrostatics, his political philosophy, his equity judgments, his translations from the Greek, they are really below contempt."

Besides these leading figures this volume contains many interesting letters from persons of such note as Sir James Stephen—who knew how to combine in a rare degree theological disquisition with historical interest in his "Port Royal," "The Jesuits," "Hildebrand," and the "Clapham Sect,"—and Mr. Nassau Senior, whose peculiar talent for the recollection of conversations with eminent men has thrown into the shade his meritorious writing on the social and economical questions of the day, and especially on our international relations. There is also

a correspondence with such occasional contributors as Sir G. C. Lewis, Sir E. L. Bulwer, Lord John Russell, and J. S. Mill; and with some whose names might, one would think, have secured the insertion of their articles, but who for some reason did not obtain admittance—among these are William Godwin, Charles Dickens, and Barry Cornwall. It would have been well if Mr. Napier had given us more of the answers of his accomplished father, who seems to have contributed to the *Review* much less than his abilities fully warranted, and to have always forgotten himself in the interests of his great literary undertaking.

HOUGHTON.

Rome in Canada: The Ultramontane Struggle for Supremacy over the Civil Authority. By Charles Lindsey. (Samson Low & Co.)

MR. CHARLES LINDSEY'S book may probably have been suggested by the too famous Guibord burial case and the excitement it caused both in this country and in Canada. He has some very startling and, unless they can be denied—as several of them evidently cannot—very damaging facts to tell us about the secret action of the Ultramontane party in Canada, which certainly deserve the attention of ruling authorities both in Church and State. It is quite incredible that the present Pope would approve the line of policy here described, and it is obvious that no civil government could long endure it without abdicating its own functions altogether. But having said thus much we must add that the book cannot be regarded, and can hardly, indeed, be intended by the author to be regarded, as a mere impartial statement of facts and principles. He is neither careful to lay down any definite principle as to the relations of Church and State, distinct at once from Ultramontanism and Erastianism, nor does he take any pains to distinguish such facts as exemplify an exercise of clerical influence which, whether wise or unwise in the given case, is obviously open to the ministers of every religious communion, and is in fact used by all, from such as exemplify a "spiritual terrorism" in secular matters which is wholly without excuse. It is true that he gives abundant examples of the latter kind, but we are left to sort and sift the evidence for ourselves, and select such portions of it as are pertinent to the main contention of the book. It is throughout conspicuously, and almost confessedly, the work of a partisan, but of a partisan who has a strong case.

His account of what has taken place is briefly this. While Canada was under French dominion, Gallican principles were predominant there, but when it fell under the Protestant Crown of England, the Catholics, as was of course inevitable, began to draw closer to Rome, until at last, after the Syllabus and the Vatican Council, "the fullest liberty and most perfect equality no longer sufficed for the Church of Rome; she made claims of religious domination and political control." This seems to have led to an internal division between the rival parties in the Church. The Jesuits and priests who formed the *entourage* of the late

Bishop of Montreal (Bourget) "have trailed in the dust the reputations of dignitaries of their own Church, whom two generations of French Canadian Catholics had learnt to revere." The Ultramontane party proclaim "the sacred duty of intolerance," and desire to restore the authority of the Inquisition; they teach the deposing power and the subjection of every human being to the Pope, according to the Bull *Unam Sanctam*; they refuse absolution and Christian burial (as in Guibord's case) to those who possess a book put on the Index, or even read a journal which criticises the conduct of the clergy; the bishops who adopt this course are supported by a "band of journalists, pamphleteers, orators, playwrights, and Jesuit spies," and the confessional is tyrannically abused for secondary and political ends. This is the general indictment.

To come to details, a play was actually composed by a priest and protégé of Bishop Bourget, under the title of *Comédie Infernale, ou Conjuration Libérale aux Enfers*, the scene of which is laid in Pandemonium, and where the Jesuits and their allies are, of course, "on the side of the angels," while the demons are the sworn confederates of the Liberal Catholics. The fifth Provincial Council of Quebec "compares Catholic Liberalism to the serpent crawling in the garden of Eden." Appeals, or rather applications, to Rome were encouraged on all occasions, as, e.g., to settle what candidate should be supported in an election—no distinction being drawn "between the fallible and the infallible utterances of the Pope," who is virtually represented as "the Church and something more—a God-man whose words are eternal life." Examples are cited at length, which sound like the wildest calumnies, of episcopal interference with the liberty of electors, who are told that "to vote for such and such a candidate, being a Liberal Catholic," is "to set out on the road to hell," and are threatened with refusal of the sacraments if they persist in doing so. The old immunity of the clergy from the civil courts, obsolete throughout Europe (*privilegium fori*), is strenuously reasserted, no one who has suffered injustice at the hands of an ecclesiastic being allowed to seek redress from any secular tribunal without incurring the greater excommunication. The story of the Guibord affair, which is given in detail, is too well known to require repetition here. For a fuller record of the Canadian method of carrying out the Ultramontane programme, which is in truth marvellous enough, we must refer our readers to the volume itself.

But before concluding we have a further criticism to make. It was intimated just now that the author is much happier in expounding the negative than the positive side of his theory of the legitimate relations of Church and State. It may perhaps be replied that "Gallicanism" is clearly implied to be his own ideal, but Gallicanism is a term of somewhat ambiguous significance, and although one of the longest chapters in the book is devoted to "the Liberties of the Gallican Church," we can discern no trace of a recognition of the two very different senses in which the word is used. Mr. Lindsey insists, quite correctly, that it is

sheer misrepresentation to call the Declaration of the French Clergy in 1682 the origin of Gallicanism, in any sense of the word; to do so would indeed betray the grossest ignorance. But he scarcely seems to understand that the Gallicanism mainly dependent on the rights of the French Crown and Parliaments is not the same thing as the Gallicanism of, say, the Council of Constance. The former, whatever its merits or demerits—and it certainly included a strong element of Erastianism—was, from the nature of the case, a matter of local and ephemeral interest only, which has long since passed away. The Gallicanism of Gerson and his allies in the fifteenth century, who urged "the reform of the Church in her head and in her members," represented what has always been the programme of the moderate and constitutional party, who maintain the rights of the great body of the Church and of General Councils, as opposed to the exclusive and extreme claims of Papal absolutism; and this is obviously a question of general and permanent interest. We do not say that the two theories have nothing in common between them, but they are very far from being identical: and we could wish that Mr. Lindsey had indicated more clearly that he is defending the second and not the first. The practical importance of the contest he has undertaken to describe lies in the circumstance, which is incidentally mentioned, that Quebec, "the mother of sixty dioceses," is regarded at Rome, and probably with good reason, as "the metropolis of the Roman Catholic religion in North America." H. N. OXENHAM.

Geschichte des Dreissigjährigen Krieges. Von Anton Gindely. Dritter Band. (Prag: Tempsky.)

In the present instalment of his great work, Prof. Gindely has at least completed the first stage of his progress. He brings the history down to the defeat and expulsion of Frederick from Bohemia, and halts at the moment when the Bohemian war is about to be converted into a more extensive German war. None of the many historians who have preceded him has had at his command such extensive materials or has been so clearly distinguished for sobriety and impartiality of judgment. Of narrative style he is not a great master. His account of the military and political campaign, it must be confessed, drags rather wearisomely on, and will hardly prove attractive to those who have not already paid some attention to his subject. The special interest of his book, after the fullness of its details, lies in the thoughtful generalisations by which the results of his industry are summed up.

Why, after all, Prof. Gindely asks, did the Bohemian revolution fail of success? He is too candid not to acknowledge that the break-down is to some extent to be traced to causes beyond the control of the revolutionary leaders. Their material and financial resources were not great enough to cope with those of the Catholic coalition. But he also points out, as no one has pointed out before, that the whole social condition of Bohemia and the Austrian Archduchies was thoroughly

rotten. An aristocracy jealous of merit and full of contempt for the classes beneath them would have been certain to fail even if every material element of greatness had been in its hands. The members for the towns in the Bohemian Diet asked to be represented on a committee entrusted with important business. "Are we then," was the answer of a leading nobleman, "to have no superiority over you? If you were allowed to have your way, it would soon come to this, that it would be impossible to distinguish the higher from the lower." In a similar way the demand of the serfs for liberation was rudely repulsed. One man, indeed, Tschernembl, an Austrian nobleman, had the insight of a statesman, and urged that the wishes of the serfs should be satisfied in order that common benefits might produce enthusiasm in a common cause. But he spoke in vain to deaf ears. Prof. Gindely declares that it was not in these aristocratic corporations to bend even in times of peril before the leadership of a moral or intellectual superior, and that the road to modern society lay only through absolute government, a saying of which those writers would do well to take heed who underestimate the part played by the monarchy in English progress.

Put shortly, the moral of the work is the moral of all history before or after the Bohemian war. Success comes to those who recognise facts and their own power to deal with them, not to those who try to mould facts entirely after their own wishes. One contrast may serve to bring into relief the opposite conduct of the two parties in this respect. A Bohemian commander finding the enemy in an unassailable position invited the Imperialist commander to come into the open and fight it out like a man. The Imperialist commander simply laughed at the proposal. Not long afterwards a similar demand was addressed by one of the Emperor's generals to a Bohemian force, which at once complied with the request, and was cut to pieces for its pains.

It is, perhaps, not to be wondered at that Prof. Gindely is specially hard upon James I. The egotism, the hesitations, the vanity of the English king are painted with the blackest brush. What we really want to know, however, is not so much whether James was foolish, inconsistent, or even wicked, but whether he did right, while giving the worst of reasons for so doing. If ever there was a successful vindication of James's refusal to aid his son-in-law in Bohemia it is contained in this work of Prof. Gindely. The Bohemia of Frederick had none of the elements of life, and whatever reason James may have given for his reluctance to appear in its favour, it must be set down to his credit that he did not employ what, in those days, were the scanty resources of England in defence of a phantom creation which had none of the elements of vitality. As to the further question whether James ought to have guaranteed the neutrality of the Palatinate, it will be better to reserve an opinion till the day, which it is to be hoped is not long distant, when Prof. Gindely will enlighten us on the secret history of the war in the Palatinate in 1621 and 1622. SAMUEL R. GARDINER.

On the Frontier. Reminiscences of Wild Sports, Personal Adventures, and Strange Scenes. By J. S. Campion, late Major 1st Brigade C. N. G. (U. S. A.). Second Edition. (Chapman & Hall.)

On the Frontier is a vivacious account of adventures in the debateable ground which lies between Mexico and the South-Western States of the American Union. Here there still remains a wide range of unsettled country, which offers the attractions of hunting spiced with just a sufficient quantum of danger to render it most seductive. English sportsmen seek there the excitement which the duller pursuits of home fail to supply; and the contingent of adventurers is largely recruited by officers of the United States Army who find themselves stationed on the frontier. It does not clearly appear from the pages of Mr. Campion's book under which category he should be placed; for he claims to be an Englishman as well as an officer in the American army, and he says little about any military duties in which he may have been engaged. But whatever the causes which led the author to visit this American wilderness, he has evidently explored it widely, and has seen border-life in its roughest and most varied phases. The account he gives lacks the sustained interest of a continuous narrative; it consists only of a disjointed series of experiences—the scene being laid at one time in the Rocky Mountains; at another, in the Grand Prairie; at another, in the dangerous valleys and passes of Arizona. The book is not rich in original observations on the natural features of the country, and the political and social aspects of Indian life, like Colonel Dodge's *Hunting Grounds of the Great West*; nor so full of lively incident and smart writing as Lord Dunraven's *Great Divide*. Yet it presents effectively many strange experiences; and some of the descriptions of the hardships and perils of travel, and the wild magnificent scenery amid which they were encountered, are excellent.

The author makes free use of Western slang, but not offensively, and it is, indeed, as he pleads, almost essential to any true picture of frontier life. A serious drawback, both to the value of the book and to the pleasure felt in its perusal, is the absence of a map. Few readers are sufficiently familiar with the geography of the South-Western portion of North America to be able to dispense with one, and realise with any distinctness the position of the Sierra Verde or the San Luis Valley, and their relation to the Colorado River or the Rio Grande; and thus half the force of the narrative is lost. The illustrations are photographs from original sketches, some of them good, others hazy and indistinct, as reproductions of this kind are apt to be. One of the most novel and interesting chapters is that on beavers. Mr. Campion was an ardent and skilful trapper of these animals, and appears to have made good use of the opportunities which came in his way of watching closely their habits and manner of life. An account of the beaver in its native home, by an intelligent and competent observer, forms a valuable contribution to

natural history; and Mr. Campion is able to give many fresh facts and curious details, and to dispel some errors regarding them. We have always supposed, for instance, that beavers invariably constructed a dam across the stream which they selected as their home, and then built a house of mud and sticks in the pool thus made, as a family dwelling. But Mr. Campion tells us that beavers by no means always build either dams or houses. They exhibit no rigid stereotyped instinct in this respect, but intelligently adapt themselves to circumstances. Although the author has trapped these animals over a district so extensive as four hundred miles by eight hundred, he has never seen a beaver-house built in the water and constructed of mud and branches as described in books. Yet such houses are invariably found in countries further north. In this southern region, however, the beaver's home is always made in the river-bank, and consists of a series of galleries and chambers, comprising store-rooms, breeding-rooms, and baths, with the entrance under water. The beaver, again, does not in blind and stupid purposeless routine build a dam unless a dam is required; in waters which are naturally sufficiently extensive and unfluctuating in level without a dam he does not trouble himself to construct one. Other facts adduced by the author which show the reasoning powers of the beaver are the partial removal of the dam during heavy floods, so as to keep the water at a convenient level; the adaptation of the engineering devices of the structure to the strength of the stream and its liability to freshets; and the correct estimation of the size of tree required for the main beam of the dam, which must be long enough to stretch from bank to bank. The old belief that the beaver uses its tail as a mortar-carrier and trowel, which was supposed to have been completely exploded, the author revives in full force and endorses with all his authority. It does not appear, however, that Mr. Campion has actually seen the animal at work in this way, although he has constantly observed the print of the tail in the mud-mortar. Perhaps the point may be cleared up by the new colony of beavers which has just been successfully established in Scotland by the Marquis of Bute in his park near Rothesay. There the animals have already bred, and having ample space, timber, and water, will be able to follow their natural bent without restraint.

Among the varied adventures recorded in the book one of the most exciting and perilous was an expedition made by the author, with four companions only, to a band of hostile Apaches, with the view of negotiating peace. The Indian camp was situated in the caves of the noted Black Cañon, a great chasm some hundreds of feet in depth in the lavas of Arizona. It was essential to the safety of the adventurers that they should actually enter the camp without exciting notice or alarm. They succeeded in reaching its centre at daybreak, without being observed until they jumped down from their horses at the door of the chief's wigwam. Once planted safely there, their ready wit and resource enabled them to establish friendly relations, and escape the imminent

danger of being shot down or stabbed by a hundred knives—a fate which the least mistake or indiscretion would certainly have brought upon them. This daring embassy proved successful, and before long peace was finally made with the Apache Yumayas. Mr. Campion saw much of these Indians, and he affirms that the epithet "cowardly" usually applied to the Apaches is most undeserved. They are cautious to an extreme degree, but as courageous as cautious, and daring enough on occasion.

"It is as much the high development of these qualities, caution and courage, as the inaccessibility of, and difficulty to campaign in, the country ranged over by the Apaches, that has enabled them not only to have defied and held their own against one of the most powerful military nations in the world, but to have besides utterly destroyed the modern Mexican civilisation of a strip of country six hundred miles long and two hundred wide."

Thus the treasures of Arizona and Sonora, abounding beyond all other regions of America in gold and silver, still remain in almost virgin richness. Many attempts have been made by reckless miners to tap these sources of mineral wealth, but the Apaches have ruthlessly stamped them out. For the time all enterprises of the kind appear to have ceased; and the great Moss Lode—the most extensive of all known gold-bearing veins—and the fertile valleys of the Lower Colorado must remain untouched until the advance of the regular army of colonisation shall offer more steady support to the forlorn hope of pioneers. W. B. CHEADLE.

The Bibles in the Caxton Exhibition, 1877.
By Henry Stevens. (Henry Stevens.)

MANY summers will come and go before there will be again gathered together such an assemblage of the printed Bibles of every age and of every land as that which formed part of the Caxton Exhibition of last year. Beginning with the Gutenberg Bible, the first Bible printed with moveable metal types, between the years 1450 and 1455, and ending with the Caxton Memorial Bible, the last Bible printed with moveable metal types, "wholly printed and bound in twelve hours, on the 30th day of June, 1877," this splendid collection well realised the design of Mr. Henry Stevens to exhibit the comparative development of the art of printing in England and in foreign countries as illustrated by specimens of the printed Bible. Compared with the sixteen thousand editions in the library of the British Museum, or even with the eight thousand editions in the Royal Library at Stuttgart, or the five thousand editions at Wolfenbüttel, its extent was but small, yet among its eight hundred it could boast of having nearly all the earliest and most famous Bibles, Testaments, and Psalters, as well as representative editions of the later translations and revisions. Many important editions, such as the rare Spanish Testament of Enzinas, Eliot's Indian Testament and Indian Bible, the earliest editions printed in America, and the first Bible printed there in English, were indeed absent, but on the other hand the collection included some rarities not to be found in our national library, and notably the only copy known to exist in Europe of the Bay Psalm Book,

printed by Stephen Daye at Cambridge in New England, in 1640, the first book in the English language printed in the Western world. Mr. Stevens, who is unquestionably the best authority we have on Biblical bibliography, undertook the arrangement and description of this collection, and he has now republished in a separate volume that portion of the Caxton Exhibition Catalogue which came from his pen, making therein above three hundred corrections, alterations, and improvements, and adding thereto some forty pages of new matter, twenty-four of which are, as the writer quaintly says, "flavoured with a squeeze of the *Saturday Review's* homily on Bibles."

The chronological series of editions of the Holy Scriptures commences with the far-famed Latin Bible printed at Mentz by Gutenberg between the years 1450 and 1455, often called the Mazarine Bible, and generally believed to be the earliest extant book printed with moveable metal types. Next come the Latin Psalters printed at Mentz by Fust and Schoeffer in 1457 and 1459, and these are followed by the Latin Bible usually assigned to the press of Albrecht Pfister at Bamberg about 1460, but which is thought by some bibliographers to have been printed by Gutenberg himself before the edition to which precedence is here accorded. The third Latin Bible issued from the press of Johann Mentelin at Strassburg about 1460 and 1461, and the fourth from that of Fust and Schoeffer at Mentz in 1462. All these were the version of St. Jerome. The earliest printed Bibles in any modern European language were the first and second German Bibles printed at Strassburg by Johann Mentelin and Heinrich Egggesteyn, the dates and sequence of which are rather uncertain, but Mentelin's edition was certainly printed not later than 1466, and was probably the earlier of the two. Germany could boast of no less than fourteen distinct folio Bibles in her own language before the appearance of Luther's translation of the New and Old Testaments in the years 1522, 1523, 1524, and 1532. Italy had two translations of the Bible issued at Venice in the year 1471: the first edited by Nicolò di Mallerini, and printed by Vindelin de Spira; the second printed by Nicolas Jenson. France possessed the New Testament in the vernacular about 1477, and the *Bible Historiée* of Guyart des Moulins about 1487, but the first version of the entire Bible was that of Le Fèvre d'Étaples, published in six small octavo volumes in the years 1523, 1525, and 1528, and so rigorously suppressed that no library is known to possess the work complete. This translation was based upon the Latin Vulgate, and was so faithfully done that it became the foundation of all other French translations, both Roman Catholic and Protestant. The New Testament portion was several times reprinted at Paris, Basle, and Antwerp, and the whole Bible in folio at Antwerp by Martin Lempereur in 1530. The earliest Dutch version of the Old Testament appeared at Delft in 1477, but without the Book of Psalms, which was not printed until three years later. The Hebrew Scriptures were first issued from the press of Abraham ben Chayim de' Tintori at Soncino in 1488, in

which year likewise was printed at Prague the first Bohemian Bible. The New Testament in Greek appeared first at Basle in 1516, and again with the first edition of the Septuagint from the press of Aldus at Venice in 1518, but both Testaments had been already printed at Alcalá, in the famous Complutensian Polyglot Bible of Cardinal Ximenes, between the years 1514 and 1517, although not published until 1520.

Seventy years passed away from the time of the completion of the first printed Bible, and nearly fifty years from the introduction of the art of printing into England by William Caxton, before William Tyndale gave to the English people in 1525 his translation of the New Testament, and ten years more elapsed before the first complete English Bible was issued from the press, and even then not in England, but abroad. Hitherto the history of the Coverdale Bible of 1535 has baffled all research. Some have assigned the production of the volume to the press of Froshover at Zürich; others to Frankfurt, Lübeck, Hamburg, Worms, Cologne, Strassburg, and even Marlborough in the land of Hesse: but it has been the good fortune of Mr. Stevens to discover evidence which proves the falsity of all these conjectures, and reveals the true story of the most precious volume in our language.

Coverdale says, in his Preface to the Reader:—"For the which cause (accordeynge as I was desyred anno 1534) I toke the more vpon me to set forth this specyall translacyon;" and, again, in his Dedication to King Henry VIII., "as the holy goost moued other men to do the cost herof, so was I boldened in God, to labour in the same." These and several other expressions of Coverdale have until now been veiled in mystery, although their explanation has been lying at hand unnoticed for upwards of two centuries and a half. This record, which awards to the imperial city of Antwerp the honour of having produced our first English Bible, is preserved in a short biographical notice of Emanuel van Meteren, by Simeon Ruytynck, appended to the former's *Historie der Nederlandtscher*, published at the Hague in 1614. Mr. Stevens quotes in the original Dutch the passage which we here translate for its better understanding:—

"Emanuel van Meteren, who with great diligence and genius compiled this book, was born at Antwerp July 9, 1535. His father was named Jacob van Meteren of Breda, son of Cornelius van Meteren. His mother was named Ottilia Ortels, daughter of William Ortels of Augsburg, who was grandfather of the far-famed cosmographer, Abraham Ortelius. His father in his youth had learned the noble art of printing; he was endowed with the knowledge of many languages, and other good sciences, knew betimes how to discern light from darkness, and showed his zeal especially in defraying the expense of the translation and printing of the English Bible at Antwerp, for which purpose he availed himself of the service of a learned scholar, named Miles Coverdale, to the advancement of the kingdom of Jesus Christ in England. His mother was a pious and comforting young lady, who had likewise received the knowledge of the truth, and with her husband suffered much for it. It happened when her husband was gone to England on his business, and she was pregnant with this son, that men came from the magistrate to search her house for Leonard Ortels, her uncle, who was accustomed

to lodge there, in order to arrest him on account of religion, and at the same time to see if they could not find some forbidden books. The cruelty of these searchers moved the good young lady to pray fervently to the Lord that they might not find the same, and this accordingly came to pass, although it happened that they several times laid their hands upon the chest in which were the books. Therein perceiving God's gracious help, she vowed that if she bare a son she would name him *Emanuel*, that is *God with us*, which promise she also fulfilled. Wherefore Emanuel, when he came to man's estate, took occasion to add usually to *Emanuel* the words *Quis contra nos?* that is, *If God be for us, who can be against us?* in order the better to call to remembrance the former mercy, and in every danger to trust in the Lord."

Mr. Stevens has in his Introduction woven this short and simple story into an interesting narrative, but he assuredly assumes too much when he asserts that Jacob van Meteren was the original translator of our first Bible out of "Douce and Latyn" into English, and that Coverdale was employed by him merely to revise and "set forth this specyall translacyon," as he afterwards did that of the Great Bible. Antwerp may henceforth be accepted as the birthplace of the Coverdale Bible, but the claim put forward on behalf of Jacob van Meteren requires to be supported by far stronger evidence than that adduced by Mr. Stevens, for his assumption is not borne out by the statement of Simeon Ruytynck, and is, moreover, at variance with Coverdale's own words. All the copies of the Coverdale Bible which have come to light in their original condition are in English binding, in consequence of the act 25 Hen. VIII., c. 15, which was passed in 1534 for the protection of printers and binders. This statute, which is here printed as an appendix, enacted that after Christmas of the above-named year no person should buy to sell again any books printed abroad, otherwise than unbound and in gross. It is, therefore, very probable that Van Meteren sold the entire edition of his Bible to James Nicolson, of Southwark, into whose possession passed the blocks of the map and all the woodcuts used in the title and body of the work. These can be traced for many years afterwards in books printed in England, but not a vestige of the type has ever yet been seen in any other book printed in this country or abroad. May we not conclude that it was prudently melted down in order to elude the search of the enemies of the Reformed Religion?

Mr. Stevens has given the titles of all the earlier and more important editions with a fullness and accuracy which cannot fail to be appreciated by those who have had experience of the shortcomings of the generality of catalogues, and to a large number of the entries he has added collations and notes full of information and of interest. All who possess this valuable contribution to the bibliography of the Holy Scriptures will welcome Mr. Stevens's promise of a more extensive collection of notes on "Our Printed Bibles."

ROBERT EDMUND GRAVES.

GREEK FOLKLORE.

Griechische Märchen, Sagen, und Volkslieder. Gesammelt, übersetzt, und erläutert von Bernhard Schmidt. (Leipzig: Teubner.) GREECE is perhaps the most interesting

country in which it is possible to study popular legends. The people possess little literary culture, and a rich abundance of native or legendary lore. Since the time of classical antiquity, as Prof. Bernhard Schmidt points out in the work before us, Greece has had no new civilisation. No mediæval ideas, except a film of Christianity, come between the peasant of to-day in Arcadia or Zacynthus and the peasant of Pericles' time. We might, perhaps, go farther, and hold it probable that the religious ideas of Pericles' time never reached the rural people of the islands and of remote places at all, and that the superstitions of the modern shepherd come to him in unbroken descent from ancestors who chiefly revered gods even older than the Olympian dynasty. Admitting this hypothesis for the moment, we should have to ask, in examining the *Märchen* which Prof. Schmidt has collected, do these tales represent the germs from which the literary mythology sprang, or are they the *débris* of the literary mythology broken up and confused in passing from mouth to mouth? M. Marc Monnier has lately used a pretty figure which illustrates our meaning. The artistic mythologies, he says, were stars in the night, luminaries in the "dark backward and abysm of time." The nursery-tales are the glittering star-dust, fragments of the earlier constellations of religious fancy. "Les étoiles sont tombées, et se sont éparpillées en étincelles, en poussière d'or, qui luit encore aujourd'hui dans l'imagination de tous les peuples." It may be maintained, by way of hypothesis, that, while some fairy-tales are star-dust, others represent the original, scarce formed, and nebulous matter, out of which the later star was fashioned, in obedience to the laws of the artistic imagination.

It would be rash, perhaps, to say of any one story in Prof. Schmidt's valuable collection that it is certainly either a fragment of a priestly myth, or part of the original material out of which a myth was constructed, still preserved by people who never heard of the artistic or priestly form of the tale. We cannot say with assurance how far the literature of the cultivated classes reached the peasant in ancient Hellas, nor again how much he may have picked up of late from schoolmasters and tourists. For example, the sixth story in this volume tells how an armed maiden sprang full-grown from the thigh of a childless king: how a *Lamissa* hid this Greek Brunhild in an enchanted tower, where she slept an enchanted sleep, and how a king's son rescued her, by the aid of the usual Grateful Beasts, after passing through a series of exploits like those of Jason, of Nicht-Nought-Nothing, of the Boy in the Master Maid. What a medley there is here! Are we to suppose that the birth of the armed maiden is a fragment of the myth of the birth of Pallas, engrafted on a Greek form of "The Sleeping Beauty"? Heyne observes, in his comment on the tale of the birth of Pallas as given by Apollodorus, "*antiquitatem arguit ipsa figmenti cruda, indigesta, et agrestis indoles.*" The "*cruda, indigesta, et agrestis indoles*" of the rustics may have not only invented the *Märchen*

which was later worked into the legend of Zeus, but retained it in its rude shape without aid from literature. Yet, rude as the myth is—for Zeus is said to have swallowed Metis, when she was about to be the mother of Athene, just as Caridwen, in the Celtic saga, swallowed Gwion Bach—it might plausibly be maintained that it had an allegorical origin. Should we not come nearest the truth if we held that the germ of the thing is a *Märchen*, like the Celtic one referred to, and that the allegorical element was introduced when the tale was lifted into the air of priestly myth, and of the Homeric Hymn to Pallas?

I have chosen this example to show the impossibility of dogmatising where all is conjecture. For my own part, when I find the tale of an anonymous goat-horned king (No. 4) and of a reed-flute that betrayed his secret, and when I learn that this *Märchen* is found in Brittany, Mongolia, and Servia, and is recorded in the *Pantschatantra*, I am tempted to think that it is older than Midas' reign, and that some Greek who knew it in its anonymous shape applied it to Midas. The same conjecture applies to the modern popular version of the Oedipus-saga (pp. 248, 249) and of the legend of Theseus and the Minotaur (No. 23, with Prof. Schmidt's Notes, pp. 236, 237). It is hard, indeed, to settle the relations of Greek *Märchen* to Hellenic myths, and to the *Märchen* of other peoples, Polynesians, Zulus, Samoyeds, and so forth. One thing is certain: all *Märchen* are like each other in plot and tone, but the modern Greek *Märchen* are those which come nearest to the old Greek sagas and epic stories. No one who is interested in the subject can find a better guide than Prof. Schmidt and the authorities on the *Märchen* in the *Odyssey* whom he cites (p. 12). If once we are led to recognise an identity of popular tales among Polynesians, Mongols, and Celts, and to suspect that the familiar myths are often only highly-elaborated *Märchen*, the views of Benfey will cease to satisfy (p. 15, and Note).

The coincidence of Prof. Schmidt's No. 4 with that part of the tale of the Master Maid, and of the Scotch Nicht-Nought-Nothing, and of a popular Italian story, where the servant-wench sees the face of the princess reflected in the well, takes it for her own image, and says, as the Scotch put it, "If I'm sae bonny, if I'm sae braw, I'll no draw water," is the most curious verbal similarity one has noticed in the collection. Observe (p. 68) the introduction of the furniture of peasants' huts into the palace of a king in fairyland. No. 13 is the Romaic form of the saga of Sampson, the strong man whose strength depends on his uncut locks. On page 116 we have the popular view of Orpheus, and of the Garden of Proserpine, often spoken of in the dirges and songs collected by Prof. Schmidt. The author well notes (p. 223) a coincidence between his *Märchen* and another preserved by Apuleius. His book is one which no student of mythology can afford to overlook, and we wish we had space to quote some of his admirable translations of Ithacan *Volkslieder*. A. LANG.

Some Account of the Parish of Ashbury in Berkshire: its History, Antiquities, &c. By the Rev. Henry Miller, M.A., Vicar. (James Parker.)

A PECULIAR interest seems to attach to the western half of the county of Berkshire, and to that long range of chalk hills which runs from Salisbury Plain right across England. Part of this interest is, no doubt, due to the historical associations of the neighbourhood—to the stories of King Alfred and his defeat of the Danes; but perhaps a still greater share of this feeling is due to the kind of charm with which the writings of Kingsley have invested the locality. And it is for this reason that Mr. Miller's little work possesses a greater interest than its intrinsic merits would supply. Mr. Miller has given us a short account of the physical features of his parish, together with its history, and has dwelt at some length on the antiquities which may be found there.

Ashbury is situated in the extreme west of the county, on the northern side of the White Horse Downs and midway between Bishopstone and Compton Beauchamp. The Berkshire Downs, as all are aware, are composed of chalk, and present in this locality nothing of special interest to the geologist, save only the Sarsen Stones or Grey Wethers. These stones, which are scattered in great numbers about this part of the Downs, are deserving of a fuller account than Mr. Miller has given. They belong to the Eocene period, and may either be placed in the Bagshot or Woolwich and Reading beds, being formed by a process of local induration. They were afterwards left stranded on the subjacent chalk by the disintegrating effects of sub-aërial, and possibly—during the glacial period—of subaqueous denudation, which gradually removed the loose and friable element in which they were embedded. Other specimens occur on the Marlborough Downs, similar blocks occur at Swindon, and one, especially large, is found at Long Whittenham, near Abingdon. These were probably transported by the agency of ice. Their chief interest lies in the fact that they offer an explanation of still larger blocks of stone, like those at Stonehenge, with which they are probably contemporaneous.

The history of the parish of Ashbury is not connected with any event of importance. The earliest mention of Ashbury occurs in the Cartulary of the Abbey of Abingdon, where it is mentioned as the boundary of the dominions of Kinewulf, King of the West Saxons. It is there spelt "Esseburie." The manor of Ashbury was given by Eddred to one Edrig, by whom it was granted to the monastery of Glastonbury. After the dissolution of the monasteries it was granted by Henry VIII. to the family of Essex, who sold it to Sir William Craven, ancestor of the present proprietor, Lord Craven, who has a seat at Ashdown Park. The vicar is appointed by the rector, the rectory being a sinecure, from three nominees of Magdalen College, Oxford.

The history of the manor of Stainswick and Chapelwick a part of the parish, is more complete, but is not of special interest. William Vigor, Abbot of Glastonbury, made

a grant in 1220 of the manor of "Essebire" to Andrew Wyke, of Wikham, on condition of building a chapel at Estwike, whence probably the name of Chapelwike. From the hands of Andrew the manor passed through various families into the hands of Waynflete, Bishop of Winchester, and William Westbury, Provost of Eton, in trust for the Warden and Scholars of St. Mary's, Winchester. This trust was never carried out; for in 1458 the destination of the manor was altered in favour of Magdalen College, Oxford, to which society it was conveyed by Waynflete in a deed dated 1476. The information about this manor has been derived from deeds in the possession of the college. Among local antiquities Wayland Smith's Cave is described at some length; but no additional light is thrown on the subject. The weird legend of this cave and its tenant is, it will be remembered, woven into the story of *Kenilworth* by Sir Walter Scott. The tumulus itself may be British, but the name has very little claim to antiquity, at least as associated with this spot. In a map of Shrivensham Hundred, dated 1532, Wayland Smith's Cave is not marked at all. Two Roman roads pass by Ashbury—Icknield Street, or the Ridgway, which runs along the top of the Downs and crosses the Thames at Streteley, and the Ickleton Way which runs at the foot of the hills. These two roads are often confused, and, indeed, some maps wrongly give the Ridgway as the alternative name of the Ickleton Way. Ashdown Park, in the parish of Ashbury, is the seat of the Craven family, in whose hands it has been since the time of Sir William Craven, who was Lord Mayor in 1611. A lithograph of the house and park from a print of 1700 is given which shows the house surrounded on all sides by trees. These trees have since been partially cut down. On the top of the house was a belvedere which contained a lantern to guide travellers over the Downs. In the village of Ashbury is an old manor house which, it seems, was once attached to the abbey of Abingdon. It once belonged to the family of Beaufort, and "their arms," Mr. Miller says, "the royal arms of England, France, and Scotland, with the portcullis and chain as their crest, are in a stained glass window." This shield is probably inaccurately described. The arms of the Beauforts after 1397 were the royal quartered shield of England and France differenced in some way or another. John de Beaufort differenced this shield with a *bordure componée arg. & az.* Further, the portcullis was the badge and not the crest of the Beauforts. The shield, whether rightly described or not, must of course point to a date subsequent to 1397, when the Act legitimatising John de Beaufort was passed. Before this date he bore his father's hereditary shield of Lancaster, England with a label of France on a broad bend, the field being *per pale arg. & az.* However, the house itself could not have been built as early as this, though it may have been built at the beginning of the fifteenth century. The parish church of St. Mary dates from the twelfth century, and presents specimens of architecture from that date down to the Perpendicular period. An illustration is given of the south door,

which was blocked up for some time but was reopened in 1873. The arch is round-headed, with zigzag mouldings. The respond at the south-west corner of the nave is also of Norman architecture. The chancel contains three brasses of which the inscriptions are given, but they are of no particular interest.

A. TRICE MARTIN.

Journal de mon troisième Voyage d'Exploration dans l'Empire Chinois. Par M. l'Abbé Armand David. 2 Tomes. (Paris: Hachette et Cie.)

PÈRE DAVID was first sent out to Peking in 1862 to organise a French college for the instruction of Chinese youth, and before leaving Europe he had already for several years paid particular attention to the study of natural science. His earnest devotion to this branch of study, which, indeed, with him seems to have amounted to a passion, led him to make several short journeys to the north and west of Peking between 1862 and 1864, in the course of which he formed a collection of plants, animals, and geological specimens, the best of which he sent home to the Jardin des Plantes. Struck by his zeal in the cause of science, the authorities of that institution applied for and obtained the necessary ecclesiastical permission for him to undertake the exploration of the interior of China in the interests of science. His first journey (1864-6) was confined to Mongolia, and nearly ten months of the time were devoted to the study of the fauna, flora, and geology of the high plateaux of that country. In his second journey (1869-70) Père David, starting from Shanghai, went up the Yang-tze to Kiang, and after remaining four months in the province of Kiangsi, in the prosecution of his scientific researches, he travelled on, still chiefly by water, to Szechuan and the borders of Thibet. After nine months spent in these regions, he returned to the north by way of Kokonor, arriving at Tientsin just after the massacre, in which, but for the accidental delay of the boat in which he was travelling, he would probably have fallen a victim. Worn out by fatigue, privation, and consequent ill-health, he returned to Europe in July, 1870; but in less than two years' time we find him back again in China, for he was burning to carry out the crowning exploit of his career in that country. Having devoted some five weeks to the investigation of the geology, botany, and zoology of a portion of the Chékiang province, he proceeded to Peking to make arrangements for his final journey through the interior of the empire, which, commencing in October, 1872, was only completed at the beginning of 1874. Of this last journey these two volumes form the record.

Père David chronicles, with much minuteness, the results of his daily observations, which will be found to possess a special interest for the student of natural history. So minute, indeed, is the record that it would be impossible to attempt to follow its details, and, while generally indicating his route, we can only advert to a few of the features of his journey. Having at length completed his preparations, and engaged the services of two Chinese converts, he set out

by cart from Peking on October 2, 1872, bound, in the first instance, for Si-ngan, the chief town of the province of Shensi, distant some 850 miles from the capital. During the early stages of his journey, he was led by the bare appearance of the mountains, which strikes travellers in most parts of the country, into some reflections on the causes which have induced the Chinese to destroy so completely the woods of their vast empire. The demands of agriculture, of course, have to some extent contributed to this result; but want of pasturage has nothing to do with it, for, as he says, "ce peuple n'élève que très-peu de bétail, très-peu de troupeaux, dont, d'ailleurs, il ne veut pas utiliser le lait ni guère la laine." One of the principal causes, he thinks, is to be found "dans la nécessité impérieuse qu'ont sentie les indigènes de pourvoir à la sécurité, en détruisant les repaires des animaux féroces." In bygone times tigers and panthers were not deterred by cold from venturing into the more northern provinces—in fact, they do so now occasionally—and our traveller concludes that "l'expérience a appris aux Chinois que tout ce qui est chat déserte régulièrement les pays où manquent les bois et les broussailles." After journeying for more than three weeks in a southerly direction, Père David reached the Yellow River, and he gives an amusing account of the difficulties which he met with in crossing it, owing to the rapacity of the boatmen, whose object he eventually defeated by stratagem. Soon after gaining the right bank, he altered his route and took a westerly direction, nearly parallel to the river, until he arrived at the point where the Huang-ho suddenly turns off to the north; after that his course was nearly south-west to Si-ngan-fu, which he reached on November 3. After a brief but welcome rest at this city, the ancient capital of China, he left on November 11 for the mountainous district, to the investigation of which he devoted more than two months. Here, again, in the course of his wanderings he notes the "déplorable destruction des bois et conséquences regrettables de ce vandalisme." Having completed his explorations in this quarter, he crossed the western portion of the mountain chain, known by the Chinese as the Tsing-ling, and on February 26, 1873, descended into the fertile valley of the Han, where he took up his abode for some time at Wang-chia-wan (Wang family hamlet), near the river and the ancient town of Han-chang. At this quiet village Père David established his headquarters till the middle of April, making in the interval some excursions in the neighbourhood, and increasing his various collections. During his stay here he makes some observations with regard to the scarcity of milk in China, of which we quote one paragraph, as it may correct misconceptions as to the habits of the great tea-drinking nation of the world:—

"J'ai noté plusieurs fois dans mes voyages quelle est la pénurie, ou mieux le manque total, de laitage dont nous avons à souffrir dans l'empire chinois; c'est que les hommes du royaume du milieu ont horreur du lait, comme du reste tous les Orientaux de cette extrémité de l'ancien monde. Seuls, les Mongols utilisent le lait de la vache, de la brebis, de la chèvre, de la jument, et de la chamelle; et, depuis que la dynastie tartare

règne en Chine, l'on entretient aussi à Pékin quelques vaches laitières, pour l'usage du palais impérial. Mais, un fait curieux, ces animaux ne donnent, là comme en Mongolie, qu'extrêmement peu de lait."

Led on to the subject by recounting the injustice with which native Christians are treated by the local authorities, Père David informs us of some extraordinary sentiments respecting foreigners to which he heard upon good authority that various high officials had given utterance, and which certainly increase the suspicions, so widely entertained, of the good will of certain prominent statesmen towards Europeans. Our traveller, however, in his bitterness against the official hierarchy, appears to us to go rather too far in his assertions, for he says:—"Jamais encore en Chine on n'a puni de mort un simple sujet de l'empire convaincu d'un crime quelconque contre des Européens." We are fully sensible of the almost invariable difficulty experienced in inducing the Chinese authorities to punish their fellow-countrymen for crimes committed against foreigners, but we can hardly endorse the above sweeping statement, having been compelled to be present, in an official capacity, at the trial and execution of Chinese for a murderous outrage on British subjects. At the close of the chapter to which we have drawn more particular attention, Père David furnishes two long lists of birds, &c., which came under his notice during his journey from Peking to the valley of the Han.

Compelled by circumstances to abandon his cherished idea of penetrating into what may be termed the far west of the Chinese Empire, Père David, on April 17, embarked in a native boat on his long river-journey down to Hankow. Five days later he was shipwrecked in one of the dangerous rapids of the river Han, and lost part of his valuable property, while the rest was, of course, seriously injured. Starting afresh in another boat, he arrived at Hankow on May 7, without further accident. "Onward" was still Père David's watchword, and, though he notes with gratitude the appreciative kindness of the foreign community, he was eager to press on to Kinkiang. He spent but a few days at that port before starting to explore the interior of the Kiangsi province and the western part of Fohkien, and availed himself of the opportunity to examine his damaged cases. After all the time and labour he had expended on collecting his varied and numerous specimens, the result was disheartening:—

"Il y en a une [caisse] (qui contenait une grande partie de mes oiseaux), qui est en bien pitoyable état; tout est abîmé, ou à peu près. Quel malheur!—Le reste est plus ou moins mouillé; mais, moyennant de grands soins, je parviendrai à les sauver."

By the aid of his friends, and at the expense of no little trouble, he was eventually able to put a portion of his damaged collections into tolerable order, and despatch it to France. Space will not admit of our following Père David in the second portion of his journey, which was seriously curtailed, both as regards its length and scientific results, by the unfortunate state of his health; and, indeed, although it occupied about as many months as the first, he does not himself

record his daily observations so minutely. He returned to Kinkiang on February 1, 1874, and remained there, in order to recover in some degree his shattered health and strength, until March 14, when he left for Shanghai, *en route* to France. We must not omit to mention that in a final chapter Père David furnishes his readers with some remarks on the geographical distribution of animals in China, which, coming from a traveller of his wide experience, deserve to be read with attention. From the special nature of the author's mission, the work before us abounds more particularly with notes and observations valuable to the student of natural history, but its pages will also be found to supply much interesting information with regard to the manners and customs as well as the geography of the Chinese empire.

These volumes are accompanied by three maps, one of which, on a small scale, exhibits the route followed by the traveller on each of his three journeys; by the aid of the other two, which are on a much larger scale, the reader will be able to trace out the course of his third journey. It is to be regretted that a little more care was not bestowed on the preparation of all three, for the different ways of writing the same Chinese names are decidedly confusing. Though doubtless a fluent speaker of the colloquial language, Père David, it would seem, can hardly lay much stress on accuracy with regard to the use of Chinese terms; otherwise he would never have placed on his map "M^{re} Ou-Thang-Chan," for clearly "M^{rs}" and "Chan [*i.e.* Shan]," being identical in meaning, cannot stand together. Again, in a note to his first chapter, he lays down some slightly heretical rules for the pronunciation of the language; notably he gives such directions for pronouncing *Tientsin* as show that he has not much conception of the way in which the name of that town is sounded by a native. This is the more surprising in his case as his early studies of the language were pursued at the capital, and he was, moreover, in this very journey, in the daily habit of conversing with two Catholic converts, who were natives of Peking. EDW. DUFFIELD JONES.

NEW NOVELS.

Friendship. By Ouida. In Three Volumes. (Chatto & Windus.)

Love and Lucre. By Robert Black. In Three Volumes. (Bentley.)

A Latter-Day Novel. By Lieutenant-Colonel Charles Edward Mansfield. In Two Volumes. (Chapman & Hall.)

The Fair Maid of Taunton. By E. M. Alford. (S. Tinsley.)

Unto which She was not Born. By Ellen Gaddesdon. (S. Tinsley.)

Life and Adventures of an Unfortunate Author. By Himself. (S. Tinsley.)

Virgin Soil. By I. S. Tourgénéief. Translated by Ashton W. Dilke. (Macmillan.)

There is only one word which tersely qualifies Ouida's newest story, and that is—noisome. Whatever hopes may once have been entertained by sanguine optimists that those better things of which she has shown

herself fitfully capable—as in *A Dog of Flinders*—would triumph over the baser part, are now sorely dashed, if not altogether destroyed. The whole plot of the story is that a thoroughly depraved, covetous, swindling, bullying, brazen adventuress of noble Scottish birth, whom some early and unexplained scandal has forced into a marriage of convenience with a speculating trader, first pigeon and then rook, and who is compelled to live out of England, has succeeded in forcing an Italian prince into a prolonged intrigue with herself (the *friendship* of the title), carried on with the full knowledge and consent, but simulated ignorance, of her husband, who is partner with his wife in the business side of the transaction, which consists in ruining the lover, and practically seizing his ancestral estate. The Prince Ioris himself, a sensualist, coward, and liar, is attracted by Etoile, Countess d'Avesnes, a successful poet and painter, who, though quite aware of his relations with Lady Joan Challoner, accepts his attentions, and engages herself to him, on the understanding that he is to break off a connexion of which he has long been utterly weary, not from any sense of its immorality, but because he is sated and bored, besides being habitually bullied, by his exacting mistress. In the end, he is unable, from sheer weakness and indecision, to shake her off, and Etoile, who learns that he has stood by in silence to hear herself slandered in the coarsest fashion, and that he has been false to all his promises, breaks with him. It is quite true that he is depicted throughout as entirely weary of his bondage, and as deriving no pleasure from it whatever; but this varnish of poetical justice does not hide the essential grossness and viciousness of the theme and treatment, for the lady does not share his disenchantment, nor does her husband desire any change, and the whole nasty topic is paraded and dwelt on and raked over page after page under the reader's very nose, till the atmosphere becomes loaded with evil odours, and a permanent bad taste is left in the mouth. Tedious digressions in the author's habitual manner make the book even more offensive, by reason of the moral homilies poured out while the mess is being vigorously stirred, intended as they are to all appearance for use in vindication of the high aims and ethical purpose of the volumes. But there is a great deal more of Petronius than of Juvenal in the satire, if satire it be in virtue of the motto on the title-page. And as regards the lighter and more harmless parts of *Friendship*, the spasms and blunders are such as to make Mr. Burnand's *Strapmore* no parody, but a legitimate imitation, save in the one matter of decency.

There can be few sharper literary contrasts than to come on Mr. Robert Black's realistic novel after the fantastic and, let us hope, thoroughly unreal world of Ouida. There is not a great deal of story or plot in *Love or Lucre*, which is a tale of City experiences, not unlike some of Mrs. J. H. Riddell's novels, but there are several good episodes, and forcibly-drawn characters. The hero of the tale, Thomas Triggs, the successful toiler who rises to fortune and to partnership with his employer, is very

cleverly sketched, and his hard, selfish, assertive, tenacious character is consistently worked out to the end. Two or three other social types, less accentuated, are also well drawn; and there are several indications of culture and observation. But there is a certain lack of inventiveness in the narrative portions, which hinders the presentment of the book as an organic whole, since, apart from the development of Triggs, the central figure, it is rather a series of slightly connected episodes than a consistently evolved plot. Each episode is good in its way, and might have been finished separately as an independent sketch possessing a good deal of merit, but the reader tends to irritation when he finds that these numerous fresh starts lead on to nothing, and do not help forward the story. If the author can avoid this fault in his next book, without losing any of the good literary qualities he has now displayed, a telling novel ought to be the result.

A Latter-Day Novel is of a somewhat international type. The hero is the son of a Polish father and English mother, and the scene is laid alternately in Warsaw and Torquay, the latter figuring as Baymouth, with brief deviations to London, Venice, and Baden-Baden. The interest of the volumes does not lie in the actual story, but in the manner in which Colonel Mansfield employs his former diplomatic experiences in Poland to give his readers some insight into the lives and habits of the higher classes of that country, notably about the time of the last unsuccessful insurrection, in 1863. There is little of the delicate appreciation of national character which made *Blue Roses* such a success, but there are more actual details given, in the spirit of an Ostade or Jan Steen, of social ways, so that a reader with a taste for psychology can do the work of introspection for himself. The English scenes are, of course, more trite for us, but they are carefully executed, and in good keeping. The hero of the book is represented as uniting English independence of spirit with the aristocratic traditions of a high-born Pole, and as rising in this respect above the average level of his countrymen, but not as being particularly moral according to another standard, though there is not any attempt to parade or dilate on his virtues; only they are taken for granted as completely as if he were a Rouman. Colonel Mansfield has amused himself with inventing names, in Thackeray's fashion, for several of his Polish and Russian characters, but we fear their ingenuity will be thrown away on most of his readers, save where he has departed from unfamiliar *etyma*, and has coined such *cognomina* as Dyspepski and Kaviarine. But Somovareff and other names of similar construction are mere groups of syllables to most readers. Here and there there is the thinnest disguise of familiar titles, and it was really not worth while to make such slight changes as are involved by writing Kesselrode, Rapieha, and Nubomirski, as noble Polish surnames. In some places, persons who are familiar with F. O. and its gossip will recognise real personages under the veil of fiction, but instances of the kind are rare and unobtrusive, not giving the people concerned or their friends any just ground of complaint. There

is not much literary finish about the book, but it is the product of an intelligent and observant man of the world.

Miss Alford's novelette, based on Mr. Hepworth Dixon's *Life of Blake*, and dedicated to the memory of her uncle, the late Dean of Canterbury, is of the slightest possible texture, written in the "Dean's English" rather than in the Queen's English, and with a total lack of local colouring scarcely to be excused in an author who professes to have studied the period of the Civil Wars sufficiently to put an episode from it before her readers. Whenever she steps aside from Mr. Dixon's not over-trustworthy guidance, her Cavaliers and Roundheads are unequivocally nineteenth-century in ideas and language, and she has apparently not even the least notion that the religious opinions of the latter differed in any respect from those of a moderate Episcopalian of the present day, or that a young woman of burgher family in 1644 would not describe herself as a "lady," and still less request her London aunt, in modern slang, to "ticket her 'engaged'" in order to keep off suitors, or yet write to her lover charging him with desiring to "ignore the past." But a great deal of second-sight in the matter of language must be set down to the account of a seventeenth-century girl whose English mother bore such a name as Ernestine, and whose lover proposes when married to go out to join the Canadian settlers, rather more than a century before the Dominion became a British possession.

The somewhat awkward title of Miss Gaddesdon's story—a line out of the *Lord of Burleigh*—attests an inexperience in authorship which the book itself exhibits more fully; but there is merit enough in the effort to justify hopes of more finished work hereafter. It is a slight autobiographical tale of a very young girl drifting away, through a series of misconceptions, from an artist cousin whom she loves, into a marriage with a wealthy young peer whose attachment to herself she does not reciprocate, and dying of the mental strain and suffering occasioned by her conflicting affections and duties. As usual in plots of the kind, the most unaccountable blindness and lack of common-sense are required to cause the misunderstanding, and no less than three times is an impending explanation averted by a third person coming in opportunely into the room. In real life the matter would be settled half an hour later; but the exigencies of a plot must be acknowledged and respected, and if things are to go wrong, it must be managed somehow. The chief fault to find with the tale is that it does not really correspond with its title, for though the obligations of rank and wealth burden the heroine, yet they are not her chief trouble, and her worries from them do not take up more than a couple of pages. Otherwise, the narrative is straightforward and intelligently put together, the dialogue, if a little too gushing here and there, is natural and easy, and the language, bating that exasperating vulgarism "different to," is on the whole good. The faults are those of lack of practice, the merits such as practice may be expected to develop.

The Life and Adventures of an Unfortunate

Author is somewhat anachronistic, as in style, incidents, and language it belongs to the Byronic period of English literature, despite its date brought down to last year, its episodes of the siege of Strassburg, and the establishment of a model agricultural settlement in Wisconsin. It is possible enough that the account towards the close of the volume of the hero's unsuccessful efforts to obtain any kind of literary employment may be taken directly from some personal experience, as there is, unfortunately, nothing uncommon about them; but the general plot and ideas of the book are sheer transpontine melodrama. The hero, a younger son of a wealthy and distinguished earl, wedded to a lady of his own social rank, and brother-in-law to a rich and generous friend who is described as deeply attached to him, dies of starvation at the end because of ill success in the profession of authorship, to which he had clung from boyhood, and never thinks of extricating himself by the simple process of applying to his friends. The chief improbability is that from his earliest childish essays to his last attempts as a man he not merely attaches a value to his own writings which no one else is inclined to do—a sufficiently common delusion of authors—but that Eton, Cambridge, Göttingen, Paris, the counsel of experienced critics and publishers, and personal knowledge of the world gained in wide travel, never succeed in teaching him that (with the rarest exceptions) people desirous of literary fame must be content to write for nothing or even to publish at their own expense till their work, after apprenticeship of this sort, is so good that other people are willing to pay for it and to ask for more. Of course this comes as a new and most unwelcome revelation to hundreds of literary aspirants, but the Hon. Lionel Tressilian never listens to the seers who proclaim it to him. The book displays some familiarity with French and German, and there is a fatal facility of language exhibited here and there; but if the real author can do no better, literature is not the wisest choice he could himself make of a profession.

Virgin Soil is a book of an altogether different stamp from those we have been hitherto noticing. Not merely is it the work of a writer whose literary rank is far higher than that attained by those authors, but it has an interest and value beyond that of narrative and style, so far as style can be estimated in a translation—namely, that it is an account, from the pen of an exceptionally shrewd and thoughtful observer, of the political condition of Russia, so far as it is affected at present by the secret societies which ramify in every direction, and are preparing the way for a series of changes which even the most practised and keensighted statesman cannot forecast, owing to the complications introduced into the problem by the sharp contrasts of the aristocracy of birth, the official hierarchy or *Tchin*, the small knot of literary men, the very imperfectly-developed and still scanty mercantile class, and the great mass of wholly untaught *roujiks*—whether freeborn peasants or newly-emancipated serfs. There is no organic unity in a social system thus mechanically composed of factors which touch,

but do not mingle, and the only thing certain is that it cannot last. M. Tourguénief can put before us in a few graphic touches the men and women who are the soul of the secret societies, and tell us what kind of notions have succeeded in their minds to the doctrines which Alexander Herzen preached in the *Kolokol* not so very long ago; but even he cannot lift the veil by so much as a corner. What he has done no other Russian author could do so well, in setting living types before the reader, and writing with such clearness that even foreigners can have no difficulty in following the thread of ideas which a less lucid writer might have readily made or left obscure. The late war and the Treaty of Berlin have lately concentrated attention on the foreign policy of Russia; but her internal condition is, in truth, a matter of far more moment politically, and it is only books like the present that enable outsiders to guess at it with any approach to correctness. Mr. Dilke remarks truly enough in his brief Preface that some of the sentences in *Virgin Soil*, written as they were before the war broke out, now seem almost prophetic; and he points besides to the dissatisfaction felt by Socialists and Conservatives alike at the portraits here drawn of them as incidental proof of the author's truthfulness. A true Russian book, like the national music, has always a ring of sadness and failure in it, nor is this an exception; but there is something noble and hopeful even in the struggle for freedom and reform, however wild and chimerical may be the dreams of those who begin it. That it has begun, there now can be no question; as to its issue, all is yet doubtful.

RICHARD F. LITLEDAL.

CURRENT LITERATURE.

John Wyclif and his English Precursors. By Prof. Lechler, D.D. Translated by Peter Lorimer, D.D. In Two Volumes. (C. Kegan Paul and Co.) By virtue of his edition of Wyclif's *Trilogus*, published in 1869, Prof. Lechler at once took rank as a high authority in all that relates to the great Reformer, or at least to his Latin works; while his *Johann von Wyclif und die Vorgeschichte der Reformation*, published at Leipzig in 1873, gave evidence of the extension of his researches to the whole of Wyclif's career. The latter work has now been translated by Dr. Lorimer, with the omission, on the one hand, of a somewhat considerable portion devoted to the Hussite and Lollard movements in the fifteenth century, and with the addition, on the other, of numerous notes designed to supplement those of the original work by references to new material recently brought to light in England. Alike to author and translator Wyclif appears as Luther's prototype, and the endeavour to associate him with both preceding and subsequent efforts towards the re-establishment of a purer form of faith is perhaps somewhat overstrained. Dr. Lechler does not possess the peculiar power required for the successful portraiture of individual character, and it is scarcely too much to say that Wyclif, in these pages, almost disappears from view amid the labour bestowed in order accurately to "posit" him in his relations to theological thought and to his age. To the attainment of this result, the learned biographer has devoted a large amount of true German industry, while he has brought to bear on the evidence something more than the ordinary German acumen. Dr. Lechler deserves no little credit from the single fact that (in contravention of the views of Lewis,

the late Dr. Robert Vaughan, and others) he was the first to point out that it is necessary to recognise in Wyclif, as in Luther, "a gradual development of his thoughts and progress of his knowledge," and altogether to abandon the idea that, from the very beginning of his public work, he "stood forth with a complete and unified system of thoughts." In short, it was not until within about five years of the close of his life that the accomplished schoolman and statesman assumed the rôle by which alone he survives in the memory of his countrymen.

Simple Lessons for Home Use. (Edward Stanford.) It would be difficult to award too high praise to this little volume. It consists of a series of leaflets, now bound up together, teaching the simple facts of domestic economy and elementary science. Each series is contributed by a writer of acknowledged eminence in his own department. Among the contributors we may mention the names of Mrs. Fenwick Miller, of the London School Board; Mr. J. C. Buckmaster, of South Kensington; and the Rev. F. O. Morris. These "Simple Lessons" are chiefly intended for elementary schools. But, if the knowledge of the children is not to put the parents to shame, it is no less desirable that the book should circulate throughout the cottage homes of England. We can imagine no better present for the wife of an artisan.

A Handy Dictionary of Commercial Information. By Edward T. Blakely. (Simpkin, Marshall and Co.) We were attracted by the title of this book, and by the circumstance that its author is an official in the department of the Board of Trade and a Fellow of the Statistical Society. But the mere turning over of a few pages was sufficient to work our disillusion. The information supplied is both antiquated and insufficient, and in not a few cases positively inaccurate. For example, under the heading "Rice" it is stated that our chief supply comes from Carolina, that Indian rice is imported in the unhusked state, and that the "Indian" name is paddy. All these three statements are erroneous; and yet the work that contains them is "inscribed" to the permanent Under-Secretary of State for India.

A Briton Abroad. By the Author of "Two Years Afloat the Mast." (Remington and Co.) In his former literary venture our author struck out for himself a new path. He described with simple fidelity the common routine life of a British merchant seaman, as derived from his own experience. The favourable reception which he then met with has apparently encouraged him to approach a different subject, for the handling of which he does not possess equal qualifications. He here describes with the same simplicity, but without the charm of novelty, an ordinary tour performed at railway speed through the best-known parts of the Continent. He has little new to say about scenes which tens of thousands of his countrymen have seen, and which hundreds have already described. What he does say is expressed in the most lamentable English. We must, however, thank him for the song which he has written down for us as sung in a Brussels *Café Chantant*, and for the lively description of the "fun of the fair" witnessed at Milan.

Great and Small; being Scenes in the Life of Children. From the French of Mme. M. Laroque, by Harriet Poole. Illustrated by Bertall. (Griffith and Farran.) English children will be delighted with this sketch of the doings of their brothers and sisters in France. There is a touch of nature in it which removes all sense of strangeness. The sorrows and the joys, the harmless mischief, the gregarious habits and the deep plans of some half-dozen boys and girls who never pass beyond the limits of a country home, are described with great sympathy and humour. The parents are somewhat in the nature of lay-figures, but, perhaps, this is just what parents do seem from the point of view of their children. The little

ones are all vivacity and truth, and the interest of their uneventful life is well sustained to the end. In simple realism this book contrasts favourably with the juvenile literature from America that recently forced itself into notice. The task of the translator has been well done. The illustrations are not devoid of humour, but they lack grace; and the woodcuts have evidently been used to excess.

Animals and their Social Powers. By Mary Turner Andrewes. (Griffith and Farran.) This is a collection of stories illustrating the sympathy of animals for each other, apparently suggested by the *Memoirs of Puss and Captain*, so familiar to children twenty years ago. The object of the writer is to instil into young hearts the love of animals, as being creatures with feelings similar to our own. Some of the anecdotes, however, are not a little extravagant, or—what is the same thing—seem to be so; and the language used is occasionally too grandiloquent for children to comprehend.

A Practical Handbook to the Principal Professions. By Charles Eyre Pascoe. (Hardwicke and Bogue.) Mr. Pascoe appears to have a happy gift for discovering out-of-the-way subjects, concerning which information is often desired but is not commonly available. On the present occasion he has turned his attention to the regulations governing admission to the various professions. He has wisely avoided the danger of offering general advice to those who are doubtful about the choice of a career, being content to perform the humbler duty of merely recording facts. We have no objection to make against the comprehensive interpretation which he attaches to the term "profession." All professions, it is true, do not rank on an equality; but half the value of this useful little handbook would be gone, if the author had shrunk from including civil engineering and the mercantile marine, as well as the army, the civil service and the bar. In every case possible Mr. Pascoe has gone direct to the official sources of information. His great merit is to have collected in one synoptical view the various requirements that have hitherto lain scattered in a countless number of Regulations and Calendars. Parents and young men have now the opportunity of being able to compare the respective advantages and drawbacks of a great variety of openings in life.

The Student's Guide to the Bar. By Walter W. R. Ball, M.A. (Macmillan.) Mr. Ball has undertaken a subject which is both novel and important, and he has done his work fairly well within the limits he has imposed on himself. The student will here find a clear statement of the several steps by which the degree of barrister is obtained, and also useful advice about the advantages of a prolonged course of "reading in chambers." The entrance upon the profession of law has always been surrounded with a certain veil of mystery. Oral tradition has hitherto been the main channel of communication by which each successive generation has acquired its knowledge concerning admission to the Inns of Court, the keeping of terms, and the ceremony of the call. The recent institution of compulsory examinations and of a considerable number of legal scholarships has given Mr. Ball the opportunity of dealing with the whole matter in a definite way, and as a connected whole. It is somewhat startling to find that he nowhere mentions the honoured name of Blackstone. It would appear that an acquaintance with the *Commentaries*, even in the disguise of modern editions, is no longer considered a necessary part of the education of a law-student. That Austin and Maine should be equally ignored ought not to be a matter of surprise. The author's avowed object is to explain how lawyers become qualified to practise. From his point of view the study of jurisprudence is an unprofitable digression.

The Method of Law: an Essay on the Statement and Arrangement of the Legal Standard of Conduct. By James H. Monahan, Q.C. (Macmillan)

and Co.) To this treatise two alternative titles are prefixed, neither of which affords a clue to the real subject. A similar perversity in the choice of language runs through the whole work. Both in his general scheme and in his special suggestions Mr. Monahan deserves the praise of originality; but unfortunately he has enshrouded what he has to say in a newfangled terminology calculated to deter rather than attract. His spirit is stirred within him against the incomprehensibility of English law, and he has boldly undertaken to reduce its primary principles to the form of an Act of Parliament. Hitherto, it has been a guiding rule with the advocates of legal reform to deal first with certain outlying departments—such as procedure, evidence, or the criminal law. If success, as guaranteed by public approval, should attend these easier efforts, it will then be time to attempt the systematisation of the fundamental maxims of our jurisprudence. Mr. Monahan, on the other hand, plunges immediately into a field of labour where he has but little assistance from textbooks, and where mistakes or omissions must prove fatal. It is a far simpler job to define the crime of murder than to enumerate the multifarious rights of ownership in the compass of a few clauses. If the common law of England is ever destined to be expressed in the shape of a code, the task which Mr. Monahan has set himself will have to be accomplished. His name will be reckoned among those who have supplied contributions to the final result; but that final result will be something very different from the Appendix to the present volume.

A Handbook for Public Meetings. By George F. Chambers. (Stevens and Sons.) This little book will certainly be useful to the class of persons for whom it is intended, and its publication is especially opportune at the present time. Englishmen boast that the right of public meeting is one of the unwritten chapters of their constitution; but it may be doubted whether they know how to behave themselves on such occasions as well as the Scotch, or even as the maligned French. So far as theoretical instruction goes, Mr. Chambers has here supplied both the general public and the embryo chairman with all the information they need. The second part of the book, collecting all the statutory regulations as to the meetings of various public bodies, is especially valuable. We must also thank our author for his digest of decided cases. Our only doubt is whether he has sufficiently distinguished between the obligations attaching to the self-constituted conveners of public meetings, and those which the law imposes upon persons who occupy a fiduciary position, such as directors of companies.

The Roll of the Royal College of Physicians of London: comprising Biographical Sketches of all the Eminent Physicians whose Names are recorded in the Annals from 1618 to 1825. By William Munk, M.D. In Three Volumes. (Published by the College.) The first edition of Dr. Munk's work ended with the year 1800; this edition is brought down to 1825. The lives of the physicians recorded in the annals of the college for this additional quarter of a century equal, if they do not excel, in fame and medical skill, those of their predecessors. The longing for information on the careers of great men increases in intensity every year, and all works of general biography must necessarily suffer from the circumstance that separate memoirs have been published describing the lives of the more prominent names. Dr. Munk, moreover, is not a scientific genealogist; he does not hunt for facts in church registers, or in the records of Somerset House. But in most instances he provides as much information as is desirable for the general reader, while for the specialist he furnishes a clue to volumes entering more largely into details. The reader should, however, have been informed of every case in which a distinct biography had been published; as regards Dr. Nathan Acland and Dr. Radcliffe this obvious duty has been omitted. The list of works written by

Dr. Barham (iii., 243) could have been multiplied tenfold, and Dr. Munk will readily acknowledge the striking omission under the name of Dr. Conquest of any notice of his edition of the Bible with the 20,000 emendations of which he boasted. These remarks must not be taken as conveying a desire to depreciate the value of this work for the literary student. In the course of a very few years its compilation would have been impossible; even now the task of collecting so many facts must have been attended with extreme difficulty.

Fashion, Then and Now. By Lord W. P. Lennox. (Chapman and Hall.) There are more things in this work than the reader would dream of from the plain meaning of its title. The word "Fashion" includes a brief history of the origin of the drama and a description of the Theatre of Bacchus at Athens, extracted from the classical pages of the *Gentleman's Magazine* for 1760. The time ranging from 525 years B.C. to the present year affords full scope for the noble author's diligence in extracting from previous volumes long lists of duels at home and abroad, or in filling his pages with details of walking and running races. The diligence, indeed, of Lord William Lennox is the only quality that we can praise: when he aims at originality he lapses into vulgarity, when he desires to compliment his praises become fulsome. To justify the correctness of these statements it is sufficient to refer to the reflections on Almack's on the eighth page of the first volume or to the praises of the amateur actresses in the second volume. Dr. Carey of Westminster (the name of this worthy head-master is misspelt in more than one passage) would have found a ready way of correcting his pupil for such a misquotation from "an ancient Latin poet" as that on page 105. Occasionally—perhaps once in a hundred pages—the reader will meet with an entertaining anecdote of an incident which Lord William Lennox has been the hero of; but only an unfortunate critic would ever find it in this mass of indigested rubbish. The materials transferred to these pages have been collected without judgment and published without discretion.

Boswell Again. By Philalethes. (Reeves and Turner.) Boswell's mental attainments have been so universally derided that the appearance of a vindication of his career is hailed with peculiar pleasure. The fiercest condemnation of the unlucky Scotchman will be found in Macaulay's review of Croker's edition of the *Life of Dr. Johnson*. The exaggerations of that review have been easily exposed by the author of this little notice of Boswell, but it is, to say the least, extremely doubtful whether he has succeeded in his attempt to refute its principal accusations. The statements that Boswell was loved by Johnson beyond most, if not all, of his fellows; that the hard names which were thrown at his head were sometimes hurled at Percy and others; and that he ventured occasionally to differ from his mentor's estimate of men and things, can be accepted without any material alteration in our opinion of his attainments. The unknown author wisely refrains from alluding to the chief blemishes of the immortal *Life*, the frequent sneers at Mrs. Thrale after her act of folly in marrying her second husband, and the persistent depreciation of Goldsmith. With equal wisdom he omits to notice the unfortunate vanity which led Boswell to call on Mr. Pitt in Corsican dress, and to strut about at the Stratford Jubilee in the same absurd attire. Although facts like these cannot be forgotten in our consideration of Boswell's character, the judgment and good sense with which he executed his great undertaking should be thankfully remembered.

MR. WILLIAM YOUNG'S *Songs of Béranger done into English Verse* (Blackwood) seem to have had a prosperous career across the Atlantic before their appearance in England, inasmuch as we are told that the present issue is revised from the fourth American edition. The demand for books in America is often stated to be extremely

large, and this popularity of a translation of Béranger is certainly a corroboration of the statement. Béranger is not easier to translate than other poets who are singers rather than adepts in versification and dealers in poetical thoughts and expression; perhaps he is the most difficult of any such. There is about parts of his work a certain prosaic taint which is apt to get disproportionately represented in a translation; while the "sweet attractive kind of grace" which redeems it is equally likely to get lost in the change of language. Thackeray's well-known four attempts and a paraphrase by Mr. Cunningham in *Wheat and Tares* of "Mes amis, ce n'est pas vieillir" are the most successful, if not the only successful; Englishings that occur to us, and even these are unequal, beside being as far as possible from fidelity. Thackeray's "Garret" however, brings out all the poetry and more of the original, and the "Light heart still breaking into song" is almost too good for Béranger. On the other hand, Mr. Young often exaggerates the unpoetical side of his author, and he is sometimes, we think, wanting in the little touches which show a translator's judgment and determine the character of his work more perhaps than anything else. Thus, his equivalent for Roger Bontemps is "Fair-Weather Jack." Now, the adjective "fair-weather" usually has in English the significance of time-serving, which, it is needless to say, is an epithet no way deserved by Béranger's fat hero. "Redheaded Jane," again, though it is an undoubted and strictly literal translation of Jeanne la Rousse, has in English a sound which is not so much homely as ludicrous. On the other hand, we fully recognise the difficulty of doing such a work satisfactorily, and we think that Mr. Young is entitled to a good deal of credit for many of his attempts, especially for those in which the original is satirical and burlesque in character. As an example of these, and a sample of the book at its best, we may quote his version of "Les Infimement Petits." It seems to us very good.

"I've faith in magic: t'other night
A great magician brought to light
Our country's destiny. The sight
Was in a mirror plain.
How threatening was the picture! There
Paris and all its Fauxbourgs were;
'Tis 1930 I declare:
But still the Greybeards reign.

A set of dwarfs have got our place;
Our grandsons are so squat a race
That if beneath their roos I trace
Such pignies, 'tis with pain.
France, but the shadow of a shade
Of France that I in youth surveyed,
Is now a petty kingdom made:
But still the Greybeards reign.

How many a little tiny mite!
What little Jesuits, full of spite!
Other small priests in shoals unite
Small Hosts to bear in train.
Beneath their blessing all decays;
Through them the oldest Court betrays
The little school in all its ways:
But still the Greybeards reign.

All's little—workshop, lordling's hall,
Trade, science, the fine arts are small.
On tiny fortress vain the call
Small famines to sustain.
Along their badly-closed frontier
Poor little armies, when they hear
Their tiny drums, on march appear:
But still the Greybeards reign.

At length in this prophetic glass,
Crowning our woes is seen to pass
A giant—earth can scarce, alas!
The heretic contain.
The pigmy people quick he reaches,
And, braving all their little speeches,
Pockets the kingdom in his breeches:
But still the Greybeards reign."

Mr. Young, we should add, has prefixed a short but well-written notice of Béranger to his book.

NOTES AND NEWS.

WE understand that the new Life of William Cobbett, by Mr. Edward Smith, F.S.S., which was promised some time since, will be published by Messrs. Sampson Low and Co. during the coming season. Mr. Smith has for many years attentively studied the motives and results of Cobbett's varied actions; these investigations have led him to adopt a far more favourable estimate of Cobbett's career than that hitherto accepted by popular opinion. The faults and the virtues of Cobbett were alike attractive to the majority of his contemporaries, and it is somewhat surprising that an age eager to analyse the judgment of its predecessors has not long ago produced a critical memoir of this active agitator.

Rachel Oliver, a new novel, by a writer whose identity will not be revealed on the title-page, is on the point of publication by Messrs. Macmillan and Co.

DR. ANDREW WILSON, of the Edinburgh Medical School, has in the press a volume of essays on biological and allied subjects, entitled *Leisure Time Studies*. The work will be published by Messrs. Chatto and Windus, and will be fully illustrated. Several of the principal essays deal with the place of biological teaching in schools and ordinary education.

MR. HODGES will commence on October 1 a new series of *Stories of Modern Life*, to be issued weekly, under the editorship of the author of *A Trap to Catch a Sunbeam*. He has also in the press a new volume by Stewart D. Headlam, late Curate of Bethnal Green, entitled *Priestcraft and Progress*.

MR. J. E. MUDDOCK is at present engaged upon a new Scotch story, entitled *Hector Roy* (*Eachainn Ruadh*), the principal scenes of which will be laid in the Highlands.

MESSRS. WM. H. ALLEN and Co. will publish very shortly a new novel entitled *Down by the Drawle*, by Major A. F. P. Harcourt, Bengal Staff Corps, author of the *Shakespeare Argosy*, &c.

CANON RAINES, of Milnrow, who, we regret to learn, is disabled from work by illness, has edited a volume of *Miscellanies*, which will shortly be issued to the members of the Chetham Society. It contains a rent-roll of Sir John Towneley of Townley, Kt., for Burnley, Ightenhill, &c., in the county palatine of Lancaster, A.D. 1535-6; the autobiography of a Mr. Langley, of Prestwich, who has been identified by Mr. J. E. Bailey as the Rev. William Langley, the author of the *Persecuted Minister*; and a *Close Catalogue* of the Rectors of Prestwich from 1316 to 1632. The documents, with the introductions and notes of their learned editor, contain a good deal of curious and interesting matter.

MRS. AUGUSTA WEBSTER has in the press a volume in prose, entitled *A Housewife's Opinions*, and dealing, from the point of view indicated by the title, with ways and needs of nineteenth-century life. It will be published by Messrs. Macmillan and Co.

MESSRS. GROOMBRIDGE and SON have in the press, and will shortly publish, a new novel, entitled *Among the Welsh Hills*, by M. C. Halifax, the author of *After Long Years*.

THE same publishers also announce *A Guide to the Matriculation Examination of the University of London*, to be issued in their series of *Manuals*.

THE Index Society has issued its first volume, *What is an Index?* by H. B. Wheatley, which is to be followed by Miss Mabel Peacock's index of Royalists whose estates were confiscated during the Commonwealth. It has also in hand *Student's Guides to the Literature of Botany*, by Mr. B. Daydon Jackson, and of *Political Economy*, by Prof. Stanley Jevons; with *Indexes to Municipal Corporation Offices*, by Mr. G. Laurence Gomme; and *British Existing, Dormant, and Extinct Titles*

of Honour, by Mr. E. Solly. A selection from these will be included in this year's publications. The hon. sec., Mr. Henry B. Wheatley, of 5 Minford Gardens, West Kensington Park, W., receives subscriptions.

MR. RUSKIN's works continue to rise in price. A Birmingham second-hand bookseller, Mr. Jas. Wilson, offers a collection of Mr. Ruskin's entire works, sixty-eight bound volumes, and all his pamphlets, for a hundred and ten pounds. Separately the works would fetch even more.

MESSRS. MACMILLAN and Co. will shortly publish a *Student's Guide to the Medical Profession*, by C. B. Keetley, F.R.C.S., Assistant-Surgeon to the West London Hospital. It will be uniform with the lately published *Student's Guide to the Bar*, by Mr. Walter R. Ball.

MESSRS. GRIFFITH and FARRAN will publish during the coming season a story for boys by Mr. A. R. Hope, entitled *Buttons: the Narrative of the Trials and Travels of a Young Gentleman*.

SEVERAL weeks ago Dr. Reinhold Röhrich, now considered one of the greatest authorities on the history of the Crusades, published his second volume of *Beiträge zur Geschichte der Kreuzzüge*, containing in the first place a full and particular account of the share taken by Germany in the pilgrimages and the crusades to the Holy Land from 700 to 1291, followed by a chronological and alphabetical list of all the German pilgrims and crusaders of that period, for nearly six hundred years. Dr. Röhrich has made free use of all the sources of information, both Western and Oriental, hitherto rendered available to students, and no better proof of his unwearied diligence and extensive reading is needed than the hundred closely-printed pages of his catalogue. Unfortunately the duties of his profession—he is a schoolmaster in Berlin—prevent Dr. Röhrich from undertaking an exhaustive history of the Crusades, a work for which he would be particularly well fitted. As a supplement to the list of students who graduated in philosophy at Tübingen in 1876-77, Prof. Bernhard Kugler, of Tübingen, publishes some contributions to the history of the second crusade. They are chiefly directed controversially against W. Giesebrecht, and seek to defend and supplement the views formerly advanced by the author in his *Studien zur Geschichte des zweiten Kreuzzuges*.

As we have before stated, the Berlin Historical Society intends issuing yearly a systematically-arranged review—not only bibliographical, but critical and exhaustive—of the whole historical literature of Europe. As the publication has been undertaken by the celebrated firm of Mittler and Son in Berlin, the work is sure of being effectually carried out. The editors are:—Dr. Abraham, for Ancient History; Dr. E. Meyer, for the Middle Ages; Dr. Hermann, of Berlin, for recent times. The first volume will treat of the literature of 1878. The interest of many eminent scholars, not only in Germany but elsewhere, has been enlisted in the work.

SIGNOR GIUSEPPE CUGNONI has published at Halle the first volume of the *Opere Inedite di Giacomo Leopardi*. These *Opere*, many of which are juvenile productions, others fragmentary, and others again rather skeletons than completed works, are not to be confounded with the MSS. confided by the poet to Louis de Sinner for publication, and suppressed by him without sufficient excuse. These MSS. are at present preserved in the National Library of Florence, to which De Sinner sold them, retaining the proceeds. The MSS. published in this volume are copied from those extant in the Leopardi Library of Recanati, and preserved with religious care by the poet's descendants. To the courtesy and liberality of the present owner, Count Giacomo Leopardi, named after his illustrious uncle, Signor Cugnoni is indebted for the power of bringing to light this additional evidence of the unostentatious, unceasing, and steady work accomplished by Leopardi

during his short and sickly life. Among these MSS. Signor Cugnoni has chosen eight for publication, and, after describing their exterior as well as their subject-matter, he prints the complete text. He also furnishes us with a list of the other MSS., besides printing various family documents and letters that will be of use to future biographers as throwing additional light upon some passages in the poet's life. The new works published in this volume contain a commentary on the life and writings of various rhetoricians who lived in the second century A.D.; a commentary on the life and writings of Hesychius; a discourse on the life and works of M. Cornelius Fronto, and a translation of such of his writings as Mai did not publish; and a translation of the fragments of Dionysius of Halicarnassus published by Mai.

REINHOLD VON PLAENCKNER, the Chinese scholar, has just published a German translation of Confucius' *Tehōng Yōng*, the second of the four writings of Confucius which are regarded as the basis of the whole ethical and philosophical literature of the Chinese. The first of these, the *Tá-hiō*, has already been translated by the same hand.

THE pretty Old-French tale of *Aucassin et Nicolette*, of the first half of the thirteenth century, has just been re-edited anew from the MS. in the Paris National Library (fr. 2168, anc. 7989²) by Dr. Hermann Suchier, of Halle-on-Saale. The story and the songs can never cease to charm—

“Doce amis, flors de lis,
biax alers et biax venirs,
biax jousers et biax delis,
dox baxiers et dox sentirs,
nus ne vos poroit hair!”

Dr. Suchier has given his edition an excellent Introduction, very full notes, a grammar, and a complete glossary, and done his best to render justice to his text.

MR. HENRY SWEET, the late President of the Philological Society, announces in his farewell address to the Society that he has undertaken to edit the Anglo-Saxon *Orosius* from Lord Tolle-mache's choice manuscript, and that he is “preparing a collective edition of the before-Alfred remains of our language—charters, glossaries, and fragments of all kinds—grouped chronologically according to dialects, together with grammatical introductions and notes.” Mr. Sweet's *Studies on Modern Comparative Philology*, are, we hear, nearly ready for press.

Le Gouvernement de M. Thiers is the title of an important work by M. Jules Simon, to be published by M. Calmann Lévy, in two volumes octavo. It will contain a full account of the period covered by the Thiers Government. An English translation, we hear, will be published simultaneously by Messrs. Sampson Low and Co.

THE *Revue Historique* for September has a short article by M. de Jubainville on “The Bards in Ireland and Wales,” which does not, however, do more than give a *résumé* of the labours of Mr. Whitley Stokes and Mr. Skene. M. Guibert contributes a long and valuable article on the “Girondins in Haute-Vienne.” It is obvious that before the history of the French Revolution can be satisfactorily dealt with, there is need of a series of studies dealing with special localities. M. Guibert has set himself to sketch carefully the history of the Girondin period of the Revolution, in a department where the majority of the citizens had embraced with ardour, but without exaggeration, the new ideas. M. de Mas Latrie contributes a note on three French signories founded in the Holy Land, Saint-Georges, Du Bouquian, and Du Saor, the existence of which has been overlooked by other writers.

THE *Deutsche Rundschau* for September has an article by Hermann Hueffer on Marianne von Willemer, the friend of Goethe and Brentano, the “Suleika” of the *Westöstliches Divan*. The article, which is founded on a recent publication of

Marianne von Willemer's correspondence with Goethe, will be interesting to those who still feel an interest in Goethe's literary circle. Dr. Ludwig writes an article on the Upper Engadine, which is founded on accurate local knowledge, and contains much which the English visitor to St. Moritz or Pontresina would be glad to know.

THE death is announced of Mr. James Mudie Spence, F.R.G.S., of Manchester, whose work on Venezuela—*The Land of Bolivar*—was recently reviewed in these pages. In addition to that work he wrote some pamphlets, one in Spanish, and another giving a humorous view of life at a hydropathic establishment. Mr. Spence, who had seen a good deal of the world, was a great favourite in social circles, and had many warm friends in both hemispheres. He died at Herne Bay on the 15th of last month.

WE have received *Truths about Whisky* (printed by Sutton Sharpe and Co.); *School Board, &c., Directory*, 1878, edited by R. Gowing (Grant); *Political Presentments*, by W. Forster (Trübner); *Des Sociétés animales*, par A. Espinas, 2me édition (Paris: Germer Baillière); *Sorrisos e Lagrimas, &c.*, poesias de M. R. C. Cadet (Lisbon: Lallemand Frères); *The Master of Riverswood*, by Mrs. Arthur Lewis (Moxon); *Alassio and its Climate*, by Dr. J. Schnerer (Turin: Loescher); *Theorie der algebraischen Gleichungen*, von Dr. J. Petersen (Kopenhagen: Höst); *Marcus Antistius Labeo, das römische Privatrecht im ersten Jahrhundert der Kaiserzeit*, von Dr. A. Pernice, 2. Bd. (Halle: Niemeyer); &c.

NOTES OF TRAVEL.

THE new number of the French Geographical Society's *Bulletin* contains an account by M. Raffray of his recent expedition to the northern coast of New Guinea, chiefly for the purpose of making natural-history researches in that region. He appears to have met with considerable success, for his collections comprise nearly 40,000 specimens. From some observations taken by his companion, M. Maindron, it would seem that the climate on the coast is very moist, for it is noted that out of twenty-two days in February rain fell on eleven, and on sixteen days in March, twenty-four in April, seventeen in May, and eleven in June. The Dutch missionaries stated that the rains diminished in September and October, but never entirely ceased. M. Raffray's paper is accompanied by a map showing his route along the north-east coast of New Guinea and to the neighbouring islands of Mafor and Korido.

BARON BERTHOUD, a Dutch traveller, has arrived at Singapore, after successfully accomplishing a journey across the Malay Peninsula from Sunghe Ujong to Pahang. During the four weeks that it lasted he experienced constant hostility from the natives.

INTELLIGENCE has been received from South Africa that Mr. G. W. Stow, a geologist, has recently discovered a very thick seam of coal in the district of Kroonstadt, near the Vaal river in the north of the Orange River Free State. The coal-bed is stated to be twenty miles long and six miles in width, the Vaal river cutting through it, and it is roughly estimated to contain some 350,000,000 tons of coal.

MR. A. A. FAUVEL, of Chefoo, has furnished the *North China Herald* with some interesting notes in regard to his researches into the mineral wealth of the province of Shantung, which is evidently even greater than has hitherto been supposed. Having satisfied himself of the correctness of the statements as to the existence of the precious and other metals, he turned his attention to precious stones, and discovered agates, amethysts, rock-crystal, tourmalines, and even coarse beryls. He next obtained garnets of all shades of colour; "some of these," he says, "cut in Boston proved to be heavy, rich-coloured garnets and

carbuncles of good weight, capable of receiving a very high polish." He then began to entertain hopes that diamonds also might be found, as was reported to be the case in the department of Yichow, and he has been successful in obtaining some.

"These diamonds," he says, "varying in size from a millet seed to a pin's head, are procured from the glaziers, who buy them at the large fairs held every year at Chü-chow, Laichow-fu, and Hwang-hsien. They are not to be found in shops, and are packed in quills. The manner of finding these stones is very curious. Men with thick straw shoes on go walking about in the diamantiferous sands of the valleys and streams of the diamond mountains, Chinkang-ling, some fifteen miles south-east of Yichow-fu. The diamonds, which are ragged and pointed, penetrate the straw and remain there. The shoes are then collected in great numbers and burnt, the diamonds being searched for in the ashes. As is the case with amethysts and rock-crystal in the Lao Shan, the priests of the temples in the Chinkang-ling are the principal dealers."

Mr. Fauvel further mentions that a diamond as large as a pea had been brought to Chefoo, and sold to a mandarin there.

FROM the Annual Report of the naval Commander-in-Chief in the East Indies relating to the African slave-trade it appears that during the year ended May 28, 1878, eight of H.M.'s vessels have been constantly on the watch for suspicious dhows, cruising up and down the coast, and between the mainland of Africa and the island of Madagascar, and with so much success that the Admiral has been able to withdraw five of them. The senior officer on the East Coast of Africa states that during the last half of 1877 only nineteen slaves were captured, while in the previous six months the number was 263. According to all the information received the transport of slaves by sea is being rapidly crushed out; for, while two years ago the computed average number of slaves introduced into Pemba amounted to 1,000 a month, not more than 800 are believed to have been landed during the last six months of 1877. From enquiries made by Her Majesty's Consul-General at Zanzibar of Arab slave-traders captured by the Sultan's soldiers, caravans of about twenty to forty each, amounting in all to some 250 slaves only, could be heard of as having been brought to the coast, and it was ascertained that slaves which had been sent down by one of the Nyassa chiefs were being taken back, no market being found for them. Mr. Beardall, of the Universities Mission (who has recently returned to England), visited M'taka, one of the Nyassa chiefs, a short time ago, and in the course of his journey there and back he only heard of two or three small caravans, whose numbers did not exceed 200 slaves. Admiral Corbett further adds that in the first five months of this year only four dhows have been condemned for slave-trading in the neighbourhood of the Zanzibar dominions, but that the traffic between Mozambique and Madagascar still continues, though in a less degree than before.

THE *Osaka Nippo*, a native newspaper in Japan, gives some particulars respecting the present position of affairs at Fusan, on the southern coast of Corea, where the Japanese have had a trading establishment for about 150 years, and which was formally made an "open port" to Japanese merchants by the treaty signed in February, 1876. The settlement contains over 100,000 *insabō* of land, and is divided into three wards and seven streets; there are at present upwards of seventy houses, and the population exceeds 400. In the centre of the settlement there is a small hill, covered with pine trees, and near the beach is an island strongly fortified by nature. The streets and drains are kept clean at the expense of the inhabitants under the supervision of sanitary authorities, and in this respect the Japanese will teach the Coreans a useful lesson, for their towns have an evil reputation. The Coreans are stated

to be advancing in civilisation as their trade increases, and this is now three times as great as it was last year. An increasing number of merchant vessels now visit the port, and a Japanese steamer runs once a month between Japan and Corea.

WHEN the last mail left Victoria, a company was being formed to explore the north-east coast of Owen Stanley peninsula, New Guinea, with a view to profiting by the rumoured gold discoveries in that quarter.

ARMENIAN LITERATURE AND EDUCATION.

IN a letter to a Continental journal, "An Armenian" maintains that a great future awaits his people, founding his assertion on the intellectual progress of which the Armenians have shown themselves capable even under the most adverse circumstances, and to which his facts bear witness. This may be seen at a glance in those places where they have not been suffering from the oppression of the Kurds. During the last hundred and fifty years, certain centres of education and science outside the oppressed country have become prominent, whence a powerful impulse has been imparted to the revival of Armenian language and literature and other branches of science. The Institute of the Mekhitharists, founded in 1717 on the small island of St. Lazarus, near Venice, has been at the head of this movement. From it have emanated the splendid editions of the Armenian classics—collated from the manuscripts saved from the wreck and ruin of thirteen centuries—which now form the intellectual heirloom of the Armenian nation. The institute has likewise translated most of the Latin and Greek classics, and many works of modern European literature, into Armenian. Among the men who have laboured in this colony, and who are best known to learned circles in Europe, may be mentioned its founder, Mekhithar, also Köver, Somal, Avedikian Aykerian (who taught Armenian to Lord Byron in 1816), Indjidjian, Chaktchak, Zohnab, Bagmatuni, Hümmüsiyan, and Alishan. The Armenian high-school of "Murat-Raphaelian" in Venice itself is under the care of Mekhitharists. The latter now publish a quarterly journal under the title of *Basmavep* (Polyhistor). Another branch of this colony has settled in Vienna.

In Russia also such centres have been formed; among others the high-school founded by the Lazareff family at Moscow, known by the name of "the Institute of Oriental Languages," from which have sprung eminent learned Armenians such as Emir and Patkanian, the latter of whom occupies the chair of Comparative Philology at the University of St. Petersburg. The higher Armenian school "Nersissian" at Tiflis has also been most beneficial to the Armenian nation. In the latter city appear the *Meghu Haistami* (The Bee of Armenia), *Meshak* (The Peasant), and the large quarterly *Porz* (Endeavour).

The Armenian colony at Constantinople, numbering 200,000 souls, occupies a prominent educational position. It possesses more than forty higher and elementary schools, of which the school "Nubarian" in Haskoi, founded by Nubar Pasha, especially excels. The periodical press gains daily in importance; at its head is *Massis* (Ararat), the official organ of the patriarchate and of the Armenian national council. The Armenian colony at Smyrna also displays great activity. It has here a higher Armenian school, under the name of "Mesrebian," and, beside many literary works, a journal with the title of *Arshalouis Araratian* (The Aurora of Ararat), and a very excellent monthly with the name of *Mamul Arevelian* (The Eastern Press). The Armenian colony at Jerusalem likewise deserves mention; it has in the monastery of St. Jacob a seminary for teachers and priests, as well as a printing-office, whence have issued a number of Armenian classics and other works, and where a monthly journal called *Sion* now appears.

There are many other indications of a very active literary and scientific life. From these centres many educated Armenians have returned to Armenia proper, and have founded numerous, and in some cases very good, schools. At Etchmiatsin, the seat of the spiritual head of the Armenians, there exists a seminary for teachers and priests, which was founded by the present Catholicos, George IV.; and here appears the monthly paper *Ararat*. There are educational establishments also at Van, on Lake Van, notably the higher school for ladies, "Sandekhtian," which is the best of all; at Erzerum, at Ersingian, at Baiburt, at Oharput (where the school "Sempatian," for both sexes, is especially excellent); at Moosh—where, in the monastery of St. Glak, there are both a seminary and a printing-office—and at Diarbekir.

Mention must also be made of the fact that many young Armenians frequently visit higher European schools and universities. Two years ago, at the university, the seminary, and other scientific institutions of Zürich, there were twenty-six students of Armenian nationality; two of whom were ladies.

THE RUSSIAN SOCIETY OF LOVERS OF ANCIENT LITERATURE.

THIS society has recently published its annual Report, as well as the "Protocol" of its last annual meeting. The Report contains an interesting account of the various works printed last year by the society. One of these is a Petition, addressed in the year 1672 to the Tsar Alexis Mikhailovitch, by a minor official named Vspolokhof, who had been imprisoned for peculation. Confessing to having taken some of the public money "for charitable purposes," he begs for mercy, describing his sufferings during an imprisonment of more than a year, throughout which he has had by day to stand on the *pravetz* (the Russian form of the pillory, borrowed from the Tartars), and by night to lie in chains, and asking for pardon in the name of the two blessings lately conferred on the royal family, the arrival of a Miraculous Cross from Murom, and the birth of the prince who was destined to be known as Peter the Great. The original MS. is adorned with ten illuminations, representing the Tsar on his throne, the Tsar's marriage, a Descent from the Cross, in which the Tsar and Tsaritsa figure prominently, and various other subjects. Another work of artistic value is a Life of the celebrated St. Alexis, Metropolitan of Kief, the prelate to whom was due the alleviation of the Tartar yoke in the fourteenth century, consequent upon his "miraculous" cure of the wife of the Mongol ruler. So copiously illustrated is the MS. that almost every incident in the Metropolitan's career is the subject of a picture. A White-Russian version of the *Gesta Romanorum* is one of the works now being published by the society, and of it Prince Paul Viazemsky gives a detailed account. An interesting literary record is the facsimile of the "Civil Alphabet" introduced by Peter the Great, with the corrections made by his own hand, accompanied by the ukase ordering it to be adopted in all secular writings. And a useful contribution to the history of religious art is made by the "Collection of engraved Representations of Icons of the Mother of God, with the Legends appertaining to them." Among the MSS. about to be edited for the Society are a *Life of Nicholas the Wonder-worker*, a *Description of the Lands and Kingdoms of the whole World*, a translation of the Chronicle of the Byzantine historian, Joannes Malalas, and versions of the *Seven Wise Masters* and of another Oriental work of a similar nature. The society is evidently doing good work, though it is of a kind which, unfortunately, is not likely to meet with much appreciation out of Russia.

MAGAZINES AND REVIEWS.

Macmillan contains a good notice of the late William Cullen Bryant, by an American critic, Mr. E. S. Nadal. It is not possible to make of Bryant a figure of first-rate interest, nor does Mr. Nadal attempt the task. But as a writer of the second order, imbued with a real love of nature and with a power of painting her moods in a rich if somewhat conventional way, Bryant will always command respect; and a few of his poems—such as "The Fringed Gentian," "The Yellow Violet," and the more ambitious and really fine "Hymn to the North Star"—perhaps deserve higher praise than that. By far the most striking paper in the number, and one of the most telling and vigorous pieces of historical criticism that we have met with for a long time, is also the work of an American writer, the Rev. L. Woolsey Bacon. This is called "Two Sides to a Saint," and it is an elaborate exposure, from accepted and authentic documents, Catholic and Protestant, of the true character of St. Francis de Sales, "the Apostle of the Chablais." Mr. Bacon's wrath has been aroused by the "new cultus" for the memory of the saint that has lately been finding expression, not only among French Catholics, but also among such members of the English Church as Mrs. Sidney Lear. Mr. Bacon gives us first of all a few specimens of the things said about Saint Francis by his older biographers and panegyrists, and then proceeds, on the evidence of his own letters and "the documents of his friends and partisans," to tell the story of his life as history should really read it. On that which always most attracts the saint's admirers, his relations with women, Mr. Bacon does not dwell, except to tell the story of his conduct to Mlle. de Végy, and to quote the *two* letters, one for her confessor's eye and one for her own, which began his correspondence with Mlle. de Chantal. It is not generally known that the youthful saint, before taking orders, was a constant visitor at the house of Mlle. de Végy, with the authorisation of the young lady's family and at the earnest request of his own father and mother, whose hearts were set on the match. The wooing proceeded until the Papal document appointing him provost of the cathedral of Geneva was in his possession, on which, without a word of notice, he quietly withdrew. Mr. Bacon's remark is that if Mlle. de Végy had happened to have a brother, "the bodily sufferings of Francis for his devotion to the Church might have begun before he had so much as entered on his apostolic work among the fierce Protestants of the Chablais." This, however, and similar adventures, are merely touched upon; the real work of the article is with the saint's proceedings on his mission, and the beautiful displays of "sweetness" and more than Christian patience with which he won over—according to his apologists—the thousands and thousands of converts with which they credit him. Mr. Bacon, keeping close to his authorities, shows what the real means were: first, no doubt, preaching (though the treaty of Nyon had stipulated for the maintenance of the Protestant religion); then bribery of poor and well-to-do alike; then, when these means utterly failed, the Duke's edicts, and the "Martinengo regiment"—a name, as the writer says, "that had only to be whispered in all that region to make the blood run cold with horror." In a word, this article is one which the apologists of Saint Francis and his "sweetness" will do well to answer. If they pass it by, the world may well be excused for believing that it is unanswerable.

THE *Cornhill* contains the first of two papers by Prof. Colvin on "The Centaurs;" an article not perhaps quite so interesting as that which we lately noticed on the Apollo Belvedere, but still most pleasantly written, and (as need not be said) sound and learned. The present part consists first of an account of the most notable Centaur stories—the battle with the Lapithæ, the battle

with Heracles, the kind deeds of Cheiron—and then of an account of the older rationalising explanations of Palaephatus and his descendants; and of the modern explanation which Prof. Colvin adopts. The Centaurs, according to him, are no idealised tribe of mountain-dwelling horsemen; but "powers of nature's violence," children of the clouds, coming down from the hills with rocks and trees for weapons in their hands; in a word, the mountain torrents, fighting against the *Lapithæ*, the rocks, the powers of resistance of the forest, and the mountain; and defeated by Heracles, the civiliser, to whom the overthrow of all monsters was attributed by the common imagination of Hellas. Cheiron alone, of different parentage and different character, is the river in its helpful not harmful aspect; the healthgiving Thessalian stream near which the famous medicinal herbs grew.

"In the persons of the other Centaurs is expressed the curse of the mountain streams, but their blessing in Cheiron; in them the rudeness of nature's outrages, in him the sweet influences of her benignity; and it is one of the high achievements of the Greek genius that it should have been able to express so aptly, and in symbols that do not allow their affinity to be forgotten, the character of those kindred but contrasted powers."

The other article in the number which best repays the reader—leaving out of sight the stories, which are always good—is Mr. Symonds's paper on "Como and Il Medeghino," a paper of which the first half tells the story of the building of the lovely *Duomo* in the fair lake-city, and the last half that of the pirate-chief Gian Giacomo de' Medici, commonly called Il Medeghino, who, at the very time when the *Duomo* was building, held the strong castle of Musso against all comers, fighting now for the Duke of Milan and now against him, and proving himself by his cunning, his bloodthirstiness, and his cynical changes of front, a true child of the Italian Renaissance. Mr. Symonds tells an episodic story of this kind admirably, and, what is more, tells it better and better as time goes on. There is more restraint and reserve in his work than of old, and the gain is great in all ways.

Fraser strikes us as much better than usual this month. The number opens with an article by Mr. Bass Mullinger, on "The Multiplication of Universities;" a useful contribution to a question of the day which has already gathered round it a considerable volume of literature. It is, however, rather a repository of historical materials for others to draw upon than a reasoned argument in favour of any particular opinion. The writer himself declares against the scheme for conferring the power of granting degrees upon the Owens College, and equally against the creation of new universities throughout the country. But we do not feel that he sufficiently connects his conclusion with the mass of historical facts that he has put together concerning the birth, growth, and death of universities on the Continent. The argument from past experience, and more especially foreign experience, cannot be altogether disregarded; but after all it is one that may be turned in either direction, and the ultimate solution of the practical problem in England will some day have to be decided by considerations of immediate practical moment. Surely it is a misprint to state that the attempt to found a university at Durham has been successfully renewed after a lapse of three centuries. Mr. Rowley's paper on the "Public Career and Personal Character of Francis Bacon" is a moderate but effective protest against the whitewashing which so much of Bacon's life has received at the hands of Mr. Spedding. Bacon's place-hunting, his behaviour at Essex's trial, the miserable Peacham case, the accusations at his trial, and much else, are discussed with far more liveliness than Mr. Rowley has yet, to our knowledge, allowed himself in print. Let him beware lest in avoiding his old extreme of—shall we call

it's dulness or dryness?—he fall into that other extreme he has already so fiercely avenged upon a well-known book. It is difficult, as he has himself taught us, for a man with a passion for minute accuracy to be effective and memorable in style. At any rate it is amusing to trace the influence of the *Short History of the English People* upon the work of its adversary. The article headed "Studies of Italian Musical Life in the Eighteenth Century" is based upon Dr. Burney's tour to France and Italy in 1770, undertaken in search of materials for his *History of Music*. The fame of Evelina has long eclipsed that of Evelina's father, and yet, as "Vernon Lee" points out: "Long before *Evelina* and *Cecilia* were written, at a time when the future *Mdme. D'Arblay* was looked upon as a mere ordinary little piece of living furniture in the house in Poland Street, her father was well known as one of the first of English musicians, as a man of great literary attainments and of great social charm, and as belonging to the most brilliant coteries of his day." In his tour of 1770 he went first to Paris, leaving it, however, after a short stay amid its "utter musical stagnation" in "unmingled disgust at what he had heard, and delightful expectation of what he was about to hear" in Italy. He reached Italy at a time when Jommelli was chapel-master at St. Peter's, Galuppi at Venice, and San Martini at Milan. It was a time of music, and a time of good music, such as Italy has never seen since, and the eighteenth-century critic and enthusiast enjoyed himself to his heart's content. He found music in the streets, in the churches, the coffee-houses, and the theatres, and scarcely any of it bad music, however popular. Perhaps the writer of the article has a little too much tenderness for some of what he names and describes, but in the main no doubt Dr. Burney's judgment of these successors of Scarlatti and Pergolesi was a just one. We are glad to see there is to be a second instalment of this most readable abstract of a too-little remembered book. "Holidays in Eastern France," by Miss Betham-Edwards, is bright, but rather too full of mannerism. The account given in it of M. Ménier's chocolate village is indeed *couleur de rose*.

A SHORT article in *Scribner's Monthly* (Frederick Warne) contains some interesting facts about "Fellowships" in America. Oxford has recently witnessed the foundation of some new fellowships which exaggerate all the evils of the fellowship system in its present state of degeneracy. American benefactors, on the other hand, seem to be directing their munificence to the one aspect of the system which has any justification in the past or use in the present. Apart from the twenty fellowships at the Johns Hopkins University at Baltimore, which was specially founded, in 1876, for the encouragement of mature study, it appears that several of the older universities enjoy endowments recently appropriated to the same object. Yale, Princeton, and Harvard have each six fellowships, ranging in annual value from 46 to 1,000 dollars. Some of these would more properly be likened to our English scholarships, but this is by no means the case with all. As a general rule they are awarded by competition to members of the graduating class, and are tenable for from one to five years. At Harvard four out of the six fellowships are of the value of at least one thousand dollars (2000.). One of these was founded in 1871 by George Bancroft, who, when himself a Harvard student, was enabled to pursue his studies at Göttingen by help of a similar benefaction. These four are all travelling fellowships, tenable for three years after the termination of the usual college course. It is stated that only those are elected who have given conclusive proof to the academical faculty of "special aptitude for research in one of the higher branches of learning." The writer in *Scribner* draws a comparison between these American "postgraduate scholarships" and the idle fellowships at Oxford and Cambridge. Though not unjust to the merits

of our system, his verdict is distinctly in favour of his own country. He concludes with recommending the following rules to the attention of those who may be inclined to found new fellowships:—

1. The fellowship should not be bestowed merely as a reward for high scholarship, but principally as the means for prosecuting original research in a comparatively new department of study.
2. It should not be held for more than three, or at most five, years.
3. If the fellow resides in Germany, as he usually will, he should be made a sort of corresponding member of his college faculty.

SELECTED BOOKS.

General Literature.

- DELIUS, N. Abhandlungen zu Shakspeare. Elberfeld: Fride-
richs. 8 M.
SERGIANT, L. New Greece. Cassell. 21s.
VISCHER, R. Luca Signorelli u. die italienische Renaissance.
Leipzig: Veit. 10 M.

History.

- CHARTULARIUM Abbatiae de Novo Monasterio, ordinis
Cisterciensis, fundatae anno M.C.XXX.VII. Surtees Society.
CHAMBERLAIN, E. Histoire de la Guerre de Trente Ans (1618-
1648). Paris: Pion.

Physical Science.

- ANSTED, D. T. Water and Water-Supply, chiefly in Reference
to the British Islands. Surface Waters. Allen. 18s.
CARRETT, E. Etude sur les temps antéhistoriques. I. Le
langage. Paris: Germer Baillière. 8 fr.
PHIL, O. A. L. On Magnets. Christiania: Dybwad. 8 M.
SACHS, C. Aus den Llanos. Schilderung e. naturwissenschaftl.
Reise nach Venezuela. Leipzig: Veit. 4 M.
SCHAFER, F. Treppen- u. Skelettbildung einiger regulären
Krystalle. Frankfurt-a.M.: Winter. 8 M.
VESSELY, W. Nomenclatur der Forst-Insecten. I. Abth.
Kriter u. Schmetterlinge. Olmütz: Slawik. 4 M.
ZOLLNER, F. Wissenschaftliche Abhandlungen. 2. Bd. 2.
Thl. Leipzig: Stackmann. 12 M.

CORRESPONDENCE.

COLLEGE LIBRARIES AT OXFORD.

Balliol College, Oxford: September 9, 1878.

Two or three inaccuracies in your notice (p. 241, col. 1) of the Worcester College Catalogue seem to demand correction. The first "serious attempts" to specialise the smaller college libraries were made by Oriol and especially Balliol (four or five years before Worcester College moved). Balliol College printed a full catalogue of its library in 1871, and a specialised supplement in 1872. Its library has for years been accessible to members of all colleges which grant a similar privilege to Balliol, and is practically open to any qualified student who cares to apply to me.

T. K. CHEYNE,
Librarian of Balliol College.

BABYLONIAN CREATION LEGENDS.

London.

In the ACADEMY of July 6 M. Lenormant questions the rendering which I suggested in my article of September 1, 1877, for the group $\text{𒀭} \text{𒀭} \text{𒀭}$ (occurring in the third line of the first Creation Tablet), which is the name given to the male element in the primordial pair, the parents of all things. This group I explained by the idea of "deep knowledge" or "wisdom," and this M. Lenormant considers too abstract and metaphysical a rendering, and contrary to the signification generally given to this group by Assyriologists. In the latter part of his statement I perfectly agree with M. Lenormant, that the rendering which I have given for this group is contrary to the material sense which has been given to it by all Assyriologists; but I hope in the present communication to show the reasons which induced me to attach to it so abstract and metaphysical a signification.

M. Lenormant, in order to prove me in error, proceeds to show the existence of a purely material Ab-šu, and in this I most fully agree with him.

But was this Ab-šu the same as the one which is mentioned as the father of all nature, the hus-

band of Tiamat, in the Creation legend? I think not; and I now proceed to give the reasons which induced me to attach so abstract and metaphysical a meaning to this cosmogonic element.

In the philological analysis of this group, M. Lenormant and myself are both agreed in the value to be given to the first sign, AB, 𒀭 . It is explained in the syllabaries by the ideographic values of "deep," "hollow," "house," and "cave." In the treatment of the second sign, however, we differ very widely; and, as it is mainly on the value of this sign that the abstract rendering depends, I will endeavour to give my reasons for so differing from M. Lenormant.

In the cuneiform syllabary there are two groups of wedges which are nearly similar, representing sibilant sounds. These are:—

- (1) The group $\text{𒀭} \text{𒀭}$, the sign in question (No. 104, Sayce's *Syllabary*), and whose phonetic value corresponds to ZU, with the sound of the Semitic ז .
- (2) The group $\text{𒀭} \text{𒀭}$ (No. 105 in Sayce's *Syllabary*), which has a phonetic value of SU, and corresponds to the sound of the Semitic ס .

It is at once to be seen that the palaeographical difference of these signs consists only in the addition of one wedge more to the sign of the first to produce the second.

The first of these groups has the ideographic values of *idu*, "to know," *mudu*, "knowledge," *lamadu*, "to teach;" and also the value of the second personal pronoun singular, *ka*. (See ACADEMY, March 30, 1878.) To these values we find added that of *radu*, 𒀭 , the value used by M. Lenormant in his explanation of AB-ZU.

The second group has the value of *sumuru*, "body," *zuru*, "flesh," *masaku*, "skin," and *raba*, "to increase" (רב).

Such are the values of these two very similarly formed and sounding characters in the syllabary.

In treating of the ideographic values of the Akkadian characters as rendered into Assyrian, there is one law which seems in many cases to have been neglected by students, and it is that of centralisation of ideas.

An ideograph in its earliest stage was either a pictograph or a conventional combination of wedges, representing at first but one idea; gradually by synonyms, by the growth of verbal and nominal forms, many meanings and ideas became grouped round this one sign.

Considering this law, which holds good in a majority of cases, it should be the aim of the student to gain as perfect a series as possible in the collected ideographic values of a sign.

To return now to the two groups, $\text{𒀭} \text{𒀭}$ and $\text{𒀭} \text{𒀭}$: it is evident that, with the exception of the word *radu*, a very close uniformity exists in the ideographs of the first, to which the common factor is "to know" or "knowledge;" and it seems to me very possible that the attaching of *radu* to this sign is the result of a confusion of signs or of phonetic sounds; and that it should rather be assigned to the second, with which its agreement would be more apparent.

In the contract tablets the ideograph $\text{𒀭} \text{𒀭}$ (106) is frequently used in the sense of "increase," "interest," "sum total," as in *W. A. I.*, iii., pl. 47, No. 5, l. 7, ana 3 (mana) — ($\text{𒀭} \text{𒀭} \text{𒀭}$) *sumur su-nu irabbi*, "to three mana their mass (total) shall increase."

It seems to me, therefore, necessary that we should adopt the common meaning of the sign, $\text{𒀭} \text{𒀭}$, of knowledge and its derivatives, rather than the erratic and possibly wrong one of "to increase," "great," &c.

I now give some examples of the use of this sign $\text{𒀭} \text{𒀭}$ with values connected with or explained by derivatives of the root 𒀭 , "to know."

In *W. A. I.*, iv., 13, ob. 45, the Akkadian phrase $\rightarrow\rightarrow\rightarrow\rightarrow$ $\rightarrow\rightarrow\rightarrow\rightarrow$ $\rightarrow\rightarrow\rightarrow\rightarrow$, ZUA-ZU, "knowledge + thy," is explained by the Assyrian *mudu-ka*, "thy knowledge," "thy wisdom."

In one of the magical litanies, in which the god Merodach, the demiurgus, seeks of his father, Hea, the means of curing a sick man, the following dialogue takes place (*W. A. I.*, iv., 7, l. 18, &c.):—

- (1) To his father Hea to the house he entered and said
- (2) My father the evil curse like the *galli* on the man has seized.
- (3) A second time also he spake to him
- (4) The thing to do for this man I do not know in what is he negligent.
- (5) Hea his son Merodach answered
- (6) My son the thing which thou knowest not I will now place before thee.

Here the Akkadian version is TUR-MU, "my son," ANA, "the thing," NU-NI-ZU, "not + it-know;" which the Assyrian renders very freely by *mari minalati*—"my son the thing thou knowest not." In the same text a few lines further on we have: GAR. MALE. NI. ZU. A. MU-VA-ZAE. IN-MALE-ZU, "that which firmly it + is known I + and + thou it + firmly + know," which is rendered by the Assyrian *sa anaku idu atta tidi*, "that which I know, thou, even thou, shalt know."

The examples here quoted are, I am sure, quite sufficient to show the value of "knowledge," &c., attributed to the root ZU. I now proceed to show why I should have taken so abstract a view of the group AB-ZU.

In dealing with a series of cosmogonic legends such as the Assyrian, it must be remembered that we are dealing with legends which are not the earliest impulses of a nation's religious development. We are rather dealing with documents which form the apogee of that progress at a certain period, and they are the dogmatic summation of the teaching at the period of their composition. It is therefore possible to gain a full knowledge of their teaching only by the comparison with documents of a religious nature drawn up at, or about, the same period. I do not by this mean to say that we should not study the earlier liturgies of the Akkadians to explain portions of the Creation legends of Nineveh—most certainly we should do so—but we must, on the other hand, not allow them to fetter our judgment or to cramp the language. These early Akkadian hymns and litanies were composed about B.C. 2000, by a people wholly different in every respect from the Semitic Assyrians. The Assyrians borrowed a very large amount of their mythology and religious matter from these Akkadians—their gods were the gods of the Akkadians, but the attributes were those of Semitic thinking people. Their mythology was more free, more poetic, more abstract, than the Akkadian, and surely this can be seen in the numerous translations in bilingual texts, even when the Assyrians could not express the dry and stiff ideas of Akkadian predecessors. Compare, for example, the Cutha Creation Tablet translated by George Smith in his *Chaldean Genesis*, and those from Nineveh; compare also the War of the Seven Evil Spirits and Moon with the War between Merodach and Tiamat, and surely we must see the great difference in the tone of the writers of these texts.

In *W. A. I.*, iv., 59, there are printed portions of a series of litanies to be said by the penitent Assyrian, and although ideographs are used in the writing of the text, yet the whole feeling is very different from the magical litanies and exorcisms of the Turanian Akkadians, resembling most closely the Hebraic writings. It is with such writings as these that we should compare the Creation Tablets in order to obtain a knowledge of their teaching.

In counting the various evil results which were produced by sin the following are enumerated:—

- (1) Then god his son [a man] shall separate from.
- (2) Then a child his father shall separate from.

- (3) Then a mother her daughter shall separate from.
- (4) Then a daughter her mother shall separate from.
- (5) Then an engaged man his intended shall separate from.
- (6) Then an espoused woman her betrothed shall separate from.
- (7) Then a brother his brother shall separate from.
- (8) Then a friend his friend shall separate from.

The tone of this extract is evidently very different from anything in the Akkadian texts, and resembles almost word for word the passage in Luke xii., 53.

In this same tablet we get a series of invocations for pardon to various gods, and also abstract conceptions, among them the following:—

- (1) O Hea king of the Abšu may he pardon.
- (2) Oh Abšu the house of deep knowledge (*bit nimiki*).
- (3) Oh good knowledge ($\rightarrow\rightarrow\rightarrow\rightarrow$ $\rightarrow\rightarrow\rightarrow\rightarrow$) may it pardon.
- (4) Oh the depth of Abšu may it pardon.

These examples certainly seem to show most clearly that in the teaching of the schools of Nineveh the Abšu was something deeper, more abstract, and more metaphysical than the material Ocean.

I am sure that in the *Abšu* of the first Creation Tablet we have the same idea as that which appears in the words of the Hebrew scholar in Proverbs viii., where we read of wisdom, Hebrew *khochmāh* (verse 12), "I wisdom dwell with cunning, and learned devices I find out;" (verse 22) "The Lord possessed me in the beginning of his way before his works of old," when there were no depths (*תְּהוֹמוֹת*); and, again, we find a more close parallel in verse 27: "When he prepared the heavens I was there; when he set a compass upon the face of the depth," which is almost a paraphrase of the first five lines of the tablet.

In point of fact, chapter viii. of Proverbs is an excellent commentary on the first of the Babylonian Creation Tablets. Here we see that Hebrew writers recognise the work of "wisdom" as being present in the first dawn of creation. I am sure, therefore, that, metaphysical and abstract as the meaning I have given to *ABŠU* is, it is fully required by the nature of the Assyrian teaching.

In conclusion, I am sure that M. Lenormant will agree with me that a people who had mingled with the mystic schools of Egyptian thought, with the Aryan Medes and Semitic Phœnicians, and who had fused all they learned with their own poetic nature, and the rich heritage of learning from the Akkadian schools, must at least have had some notion of the deification and adoration of so mighty a metaphysical element as Wisdom, and were not mere materialists.

W. ST. C. BOSCAWEN.

SCIENCE.

On the Theory of Logic. An Essay. By Carveth Read. (C. Kegan Paul & Co.)

How does it happen that, while the syllogistic Logic is in many respects a model of systematic arrangement, the later additions to logical theory still follow each other much in the order of their discovery, with little reference to convenience of exposition? Something, no doubt, is due to the fact that the theory of the syllogism was practically completed, as well as begun, by Aristotle, so that nothing was left to his successors except the methodical arrangement of the materials he furnished; whereas the non-syllogistic Logic is by no means complete. But is this a reason why so much of logical doctrine as is known should not be arranged in a precise, coherent, and methodical way?

Again, what is the proper field of Logic? Is it the laws and products of Formal Thinking, or is Logic not rather, as Mr. Herbert Spencer seems to think, a much less psychological but much more extended science, dealing with the laws of nature and their proof? These are the questions Mr. Read has asked himself in this essay, and by way of answer to them he has attempted (1) to restore to Logic the synthetic order of exposition; (2) to re-write Logic, so as to exhibit it as a science of matter-of-fact.

In his pursuit of these two objects Mr. Read succeeds in making an addition to the theory of Logic which is, in our opinion, substantial and valuable. But why has he hidden it, we may be permitted to ask, in a crowd of symbols mathematical rather than logical in their character, and most of them new? Besides being impolitic, such a course seems to proceed on a very imperfect and misleading analogy. Mr. Read refers us to a chapter in Prof. Jevons' *Principles of Science* in which that writer gives emphasis to "certain special conditions of Logical Symbols," as if a due regard to these conditions met all the difficulties which arise from the special nature of words as contrasted with numbers. There we read, it is true, that "a round round object" is simply "a round object," in other words, that $A = AA = AAA$; and further, that "rich and rare gems" are the same as "rare and rich gems," or even as "gems rich and rare;" in other words, that $ABC = ACB = BCA = \&c.$ The second of these laws Mr. Read's conception of the nature of Logic renders unnecessary to him, so that his justification, so far as it is expressed, would seem to rest upon the first. But does that law imply a full recognition of the difference, so far as reasoning is concerned, between the two terms "nine," and "civilisation"? Are symbols, obviously useful for abstractions fixed, and easily decomposed even in their most complicated forms, ever likely to be equally useful for the more complex "things" of which "civilisation" is an example? Or, if not, who shall decompose the latter, and by the aid of that prior induction, which Bacon hinted at, construct that alphabet of "simple natures," which would, perhaps, make the use of symbols equally serviceable in all departments of science?

Having thus taken exception to one feature of Mr. Read's Essay, which is by no means inseparably connected with his other theories, we are able, with the more perfect satisfaction, to invite the attention of logicians to the Introduction to this Essay, and also, and more especially, to Chapter VI., headed "Of the Discovery of Classes." The chapter consists mainly of an attempt to show the bearings of the Law of the Conservation of Energy on the theory of Causation, as ordinarily held, of a re-statement of the Law of Causation in clauses, and a deduction of the Experimental Methods from the clauses with which they are respectively most naturally connected.

Till quite recently, the doctrine of Causation has been expressed for the most part in terms borrowed from the chapter in Mill's *Logic* in which that subject is discussed.

The general justness of the views there expounded, however, made but more evident certain difficulties involved in the language of the formulae which Mill used in the statement of his views. For example, the Cause of an Effect is "the Sum of its Antecedents, positive and negative"—i.e., those which were present, and those which, had they been present, would have interfered with the production of the Effect. The Cause of any Effect would therefore be the totality of things and their relations through time. But a chemist going into his laboratory in search of causes of this kind would not make much way. He would have to limit the number of the antecedents by some means. Feeling this, Mill, discarding the negative antecedents, tried in succession for his definition of Cause, first, the sum of the invariable antecedents, and then the sum of the invariable unconditional antecedents. In its final form Mill's definition left him attempting, in our opinion fruitlessly, to find some explanation of the word "unconditional" which should add something to the meaning of "invariable," and yet not imply the so-called metaphysical *nexus* of Cause and Effect. Or again, if the Cause was the Sum of the Antecedents, on what principle was it possible to speak of "causes" and "counter-acting causes," as Mill appeared to do, whenever the sum of the antecedents changed? How could the expression "a plurality of causes" be justified? And what fault was there to be found from that point of view with the scholastic maxim which Mill attacked in so much detail, *Cessante causa cessat et effectus*?

Mr. Read's chapter shows that he has been fully, but not unduly, impressed by these difficulties, most of them, as we have said, difficulties of language only, and has satisfied himself—we think he will satisfy others also—as to their real nature and importance. Premising that by a logical fiction Cause and Effect may be regarded as antecedent and consequent, he divides Causal Relations into (1) those subject to what he calls Laws of Occasionality—i.e., relations involving no transfer of energy, such, e.g., as the succession of mental states—and (2) those subject to Laws of Causation, involving a transfer of energy, such, e.g., as the succession of the events of outward nature, or of nervous processes. Confining his enquiries to Causation in the latter sense, Mr. Read sees that the enlarged definition of Cause, which we quote first of those given by Mr. Mill, though metaphysically true, is logically useless in application to scientific investigations. This leads to the remark that in science a limitation of the investigation is necessary, and that such limitation is easier to effect in the more abstract than in the more concrete sciences. Such limitation is not effected, however, once for all by the use of a word like "unconditional," but is dependent on the object of the investigator. "The limitation should be as narrow as possible, in order that the investigation may be exact and exhaustive."

Having thus limited the sphere of the investigation, Mr. Read, following the analysis of Prof. Bain, divides the cause of any effect into (1) A Collocation, and (2) A Moving

Power, the material and efficient causes, we may remark by the way, of Aristotle. This distinction enables him to state the Law of Causation in three clauses: (1) Every Event is an Effect consequent upon some other Event, its Cause (whether or not its only possible Cause); (2) and the same Effect always recurs on the recurrence of the same cause; (3) and the quantity of Energy embodied in the Effect is equal to the quantity of Energy embodied in the Cause. The first of these three clauses gives rise to the Method of Agreement and the Method of Difference; the second, to the Method of Difference in "another aspect," and to an Indirect Method of Difference, which Mr. Read describes; the third, to the Method of Concomitant Variations and the Method of Residues.

We have done enough to indicate what we conceive to be a contribution to logical theory of very great importance in Mr. Read's Essay. It is in our judgment the most real addition that has been made to the subject since the appearance of Prof. Bain's *Logic*, and one that cannot henceforward be overlooked by anyone interested in the logic of science. Let us add, in conclusion, that the essay is written throughout with singular clearness, to which a great, almost excessive, fertility in the adaptation of old terms, and the origination of new ones, adds not a little; and with a vigour and sincerity due to a breath of interest such as we conceive to have passed through Oxford nearly a quarter of a century ago, when the study of the Moral Sciences was beginning to revive.

W. LITTLE.

The Physical System of the Universe. An Outline of Physiography. By S. B. J. Skertchly, F.G.S. (Daldy, Isbister & Co.)

THE object of Mr. Skertchly's book, which, as he states in his Preface, "embodies the thought and studies of several years," is to expound the simple law that "the past and present conditions of the globe depend upon the action of heat upon solid, liquid, and gaseous matter," or to show what the world is and how it works. Great care has been taken in the compilation of the work, and the author has adopted the convenient plan of giving, in a few brief sentences, at the end of each chapter the conclusions which he has arrived at on the points discussed.

Two chapters on "Matter and Motion" and "Light and its Revelations" form an introduction to others on the Sidereal and Solar Systems, Meteors, Comets, and the Sun, particular attention being drawn to the results obtained by spectrum analysis. The questions connected with the earth's internal heat are next considered, and the conclusions arrived at are that the earth is a solid orb, probably as rigid as if made of steel, and that "its interior is intensely hot, and in all probability composed of matter, such as the metals, which at the surface are heavier than the rocks which form the bulk of the accessible crust." Beneath the surface are great cavernous spaces more or less full of liquid rock, which, under the influence of certain changes in the earth, give rise to the phenomena of volcanoes,

earthquakes, &c. The earth is cooling, and therefore shrinking, and to this shrinkage of the crust, which has occurred in all geological ages, is to be attributed the upheaval of land masses and the broad features of the continents. The action of solar heat upon the earth is afterwards discussed, and to its influence are ascribed most of those forces which are constantly at work modifying the original features of the land.

The great changes of climate which have taken place during the life-history of the earth are said to be due to "the indirect results of a high eccentricity combined with the position of the solstitial points in aphelion and perihelion." In accordance with this theory, the glacial period is estimated to have commenced about 200,000 years ago, and to have ended 80,000 years since, glacial and interglacial periods alternating "at intervals of from 10,000 to 15,000 years." The concluding chapters are devoted to the origin and distribution of life and to a consideration of the nebular hypothesis; Mr. Skertchly is of opinion that it "seems difficult to escape the conviction that sooner or later the evolution of living from dead matter will be an acknowledged fact," and that "all our knowledge tends to strengthen belief in the nebular hypothesis, under some form or another."

Mr. Skertchly's treatment of his subject is not, we think, quite so satisfactory as it might have been, and his book hardly meets the requirements of students preparing for the examinations of the Science and Art Department in Physiography.

C. W. WILSON.

The Problem of the Homeric Poems. By W. D. Geddes. (Macmillan.)

PROF. GEDDES has done much to remove the reproach made against English scholars of pronouncing upon the Homeric question on merely sentimental grounds, without the preliminary drudgery of a minute examination of the text. The problem is too delicate and complicated to be handled thus summarily; it demands at least a fair acquaintance with the vast and ever-increasing literature that has grown up about it, especially in Germany, a competent knowledge of comparative philology and comparative mythology, and careful original research. Whatever faults may be found with Prof. Geddes's work, it is at all events full, accurate and original, and worthy of the subject with which it deals.

Dr. Geddes adopts in the main the view, first started by Düntzer and Grote, that the *Iliad* is the amalgamation of two independent poems, the *Achilleis*, with Achilles as its centre and hero, and the *Ilias*, which describes the prowess of the Greek leaders before the walls of Troy. But he develops this view with a skill and fullness of detail which is quite new, and further holds that the authors of the *Ilias* and the *Odyssey* were one and the same.

He first endeavours to set aside the arguments of the "Chorizontes," the followers of Xenon and Hellanikus who attributed the *Iliad* and *Odyssey* to a double authorship; and he then goes on to establish his own theory by pointing out the marks of simi-

larity and relationship which exist between the *Iliad* and *Odyssey* in respect of geographical knowledge, humour and pathos, conjugal honour and affection, the prominence given to Odysseus, religion and mythology, psychology and ethics, manners and customs, and such personal peculiarities as the love of the horse and dislike of the dog shown in the *Akhilleid*, and the converse feelings shown in the *Iliad* and *Odyssey*. An interesting chapter also analyses the double aspect under which Akhilleus, Agamemnon, Hektor, and other heroes appear in the *Akhilleis* on the one side and the *Iliad* and *Odyssey* on the other; while an attempt is further made to assign the poet of the *Akhilleis* to a Thessalian origin, the poet of the *Odyssey* and the Odyssean cantos being held to belong to Asiatic Ionia.

It cannot be denied that much of the reasoning employed by Prof. Geddes is at once ingenious and plausible, and that the facts and comparisons he has brought forward will be a permanent addition to the Homeric question. Whether he has proved his point, however, is another matter; I, at least, have not been convinced by him. His theory certainly removes some difficulties, but it creates others. The inconsistencies and contradictions of the *Iliad* are not confined to special passages, but run through the whole epic, occurring even within the limits assigned by Prof. Geddes to each of his two component poems. Nor has he successfully met all the arguments of the Chorzontes, much less proved that the *Odyssey* is a harmonious and single whole. It is, no doubt, in its present form an artificial poem in a much more technical sense than the *Iliad*, but after the labours of Kirchhoff, Hartel, and Heimreich, it seems to me impossible any longer to maintain its unity.

In fact, whatever criticisms I have to bring against Prof. Geddes's book may be summed up in the one statement that it is behind the time. He displays but little acquaintance with recent German literature on Homer, and there is not a single reference in his book, so far as I can discover, even to Kirchhoff, the Lachmann of the *Odyssey*! Though he promises a future volume on the subject, he is equally silent about the application of comparative philology to the Homeric question, a department of research which has already revolutionised the method of investigation and obtained surer and more definite results than the higher criticism, however acute and searching, could of itself achieve. The language of both poems is alike a mosaic of forms and words belonging to different ages and different schools of poetry. Here and there an Aeolism, like *παιρῶν*, or *ζάθεος* or *Θεοπαίης*, bears witness to a time when the war of Troy was first celebrated by the Court poets of Smyrna; while fragments of Old Ionic and Middle Ionic, like the genitives in *-ω* and *-ο* (O. 66, κ. 60; by false analogy Δ. 327), equally point to the period when the schools of the rhapsodists had passed from Aeolia to Ionia. But side by side with these relics of archaic speech are New Ionicisms, forms and words produced by false analogy, and even Atticisms, which go far to justify the belief of

Aristarchus and Cobet that Homer (i.e., *ῥήτωρ*, the "united," Eur. *Alk.*, 870) was of Attic birth. The use of the digamma is specially instructive. While in certain words and stereotyped formulae it is still preserved, elsewhere it has disappeared, as in New Ionic subsequent to the beginning of the seventh century B.C., or else has even been wrongly inserted (as in O. 415, 544, χ. 89). It is worth notice that the proportion of digammated to undigammated words in the *Theogony* of Hesiod is larger than in the *Iliad*.

Prof. Geddes's book is open to two other criticisms of lesser moment, which may easily be obviated in a second edition. The value of his comparative tables of the use of words and expressions in the *Akhilleis*, *Iliad*, and *Odyssey* is greatly impaired by the want of references to the passages in which they occur. He has also repeated the usual statements as to the relative antiquity of Tyrian and Sidonian power, which Assyrian discovery has shown to be unfounded. Under Sargon Sidon was the first city of Phoenicia, and it was not till the reign of Esar-haddon that its power and commerce were transferred to Tyre. It might be well, too, if Prof. Geddes would devote some little space in a future edition to discussing the relation of the *Iliad* and *Odyssey* to the fragments of the so-called Epic Cycle; it was only very gradually, and at a late epoch, that the name of Homer came to be confined to the *Iliad* and *Odyssey* alone; the digamma is observed almost as regularly in the *Kypria* and the *Hymn to Aphrodite* as in these poems; and the apodosis of the last line of the *Iliad* is found in the first line of the *Aethiopis*.

A. H. SAYCE.

PUBLICATIONS OF THE ENGLISH DIALECT SOCIETY.

(First Notice.)

On the Survival of Early English Words in our Present Dialects. By the Rev. Richard Morris, M.A., LL.D.

Series C. Original Glossaries, and Glossaries with Fresh Additions. Edited by the Rev. W. W. Skeat, M.A.

II. Cleveland Words (Supplementary). By the Rev. J. C. Atkinson.

III. An Alphabet of Kenticisms. By the Rev. S. Pegge, A.D. 1736.

IV. Surrey Provincialisms. By G. Leveson Gower, Esq.

V. Oxfordshire Words. By Mrs. Parker.

VI. South Warwickshire Words. By Mrs. Francis.

A *Glossary of Words used in the Neighbourhood of Whitby.* By F. K. Robinson, of Whitby.

A *Glossary of Words pertaining to the Dialect of Mid-Yorkshire, with others peculiar to Nidderdale*; to which is prefixed an Outline Grammar of the Mid-Yorkshire Dialect. By C. Clough Robinson. (London: Trübner & Co.)

GLOSSARIES have to be judged from two very different points of view—the compiler's and the user's. The compiler is, in many cases, a stranger, who, transplanted from his own region, settles down in the midst of habits

of speech which attract his attention, and finally lead him to make collections. To such a circumstance we owe one of our best glossaries, Mr. Atkinson's "*Cleveland Words*" (supplemented in this issue), and (also in the present series) Mr. Pegge's "*Kenticisms*." Or a native comes back after years of absence, so that the speech familiar to his boyhood sounds altogether strange, and he records his observations as a recreation of old age. To such a circumstance we owe Moor's "*Suffolk Words*." Sometimes a lady will observe and record her surroundings, and to such we owe Miss Baker's "*Northamptonshire Words*," and among the present glossaries, the short but interesting lists furnished by Mrs. Parker and Mrs. Francis, for which we have every reason to be grateful, especially as Oxfordshire and South Warwickshire are two out of the many places which have hitherto attracted little attention. The same must be said for Surrey, which we have here opened out by Mr. Leveson Gower. The compiler being thus attracted by singularities naturally leaves the regularities little touched. He aims generally at giving new words, words peculiar to the county or place, and he is glad to omit any to be found in Johnson's Dictionary, or any which are more common in a neighbouring county. Certainly we must be thankful for what we can get, and by no means venture to "snub" those who have gone through the years of collection and arrangement, and the drudgery of preparing for the press the best results that they have been able to furnish. As Mr. Skeat wisely observes (Preface to *Original Glossaries*), "many things are worth recording *once* (if only for the information of the 'coming' editor of the great work of the future) which may not be worth reprinting when the time of revision comes"—if it ever come, let us add.

But let us look to the user of a Glossary. What does he want to know? First, what words are current in each district, not some of them, but as nearly all as may be, perhaps 3,000, that are really used by the people when they speak to each other, by far the greater part of which are dialectal forms of words common to many districts. And by "district" is not meant simply a county. A county may contain parts of several dialectal districts. Thus Northamptonshire has at least three, perhaps four, but Miss Baker ruthlessly mixes them all up in one mass, and Sternberg distinguishes only North and South. Even the Lancashire Glossary includes Lonsdale words as well as those of Mid and South Lancashire, without any strict separation. It is only by knowing *all* the words, that the student can determine the area in which words are used. But here comes a difficulty *in limine*. What is a word? The compiler hears the peasant speak, and he has to put the significant sound into letters. Shall he use the same combination of letters as are employed in ordinary writing, when the words are, as he may regard them, merely mispronunciations of received English? Here great diversity of usage prevails. Many simply cut out the words common to all counties. Others put in a dash of a change of orthography, which on

doubt to themselves and to people living in the neighbourhood conveys a meaning, but which serves to puzzle an outsider. *Bean-day* (Mr. C. C. Robinson's orthography, to which, however, he adds the real sound in Glossic) would certainly give a wrong notion to a Southerner, who would probably think of a day on which beans were eaten. Should the author have written *boon-day*, for which the real word is an equivalent? Or should he have written [bi'h'n-di'h'], as his Glossic interpretation runs, which would sound almost the same as a Londoner's *boorn-dear*? Mr. F. K. Robinson does not hesitate to write *narn*, although no *r* was ever heard in any English form of *nigon* = 9. He adds: "Our dales' folks say *neen*." Should he have written *nine* as his head-word, and then have said: "On the Whitby Strand [naa'n], in the Dales [neen]"? For here arises an important question for the user, how is he to "look up" the word? If it is not in his own vocabulary his knowledge of his own ordinary spelling will not help him any more than it would help him to any other utterly foreign sound, and he cannot guess how the glossarist will have represented the sound he merely hears. Each one seems to choose the method which comes to hand at the moment. Under existing circumstances we cannot blame them. Few glossarists have been phonetically educated. Thus, we recollect having seen one (none of those under consideration here) who considered that *neam* for *name* differed merely by a transposition of the *e*! In Mr. C. Clough Robinson we see one of the fruits of phonetic knowledge. While leaving his head-words and examples in the ordinary puzzle-spelling, he has given the pronunciation (sometimes the idiom too) in Glossic. Thus, to take a short example, the first that turns up:—

"Greave [grih'v] v. n. and v. a. to dig; gen. 'I am going to greave potatoes' [Aa'z boon'tu grih'v te'h'tiz]."

Those who are acquainted with Glossic could read this off almost like a Yorkshireman. Although Glossic, which has been adopted by the Society as the means of marking pronunciation, is supposed to be known to every member, it is a pity that in such an important book as Mr. C. C. Robinson's a page had not been devoted to explaining it, and especially to the explanation of the "fractures" [i'h', e'h'], (almost *ear*, *air* with an un-trilled or vocal *r*) and of the mode of marking quantity which is merely indicated by Mr. C. C. Robinson in the body of his Preface. Compare Mr. F. K. Robinson, from whom I select a very favourable example:—

"Weigh-skeals, beam scales; balances. 'It's still i' t' weigh-skeals,' the matter is in the hands of justice. 'She's i' t' weigh skeals, nowther better nor warse, it's whither way she turns,' her recovery depends upon what turn the complaint takes."

Here the only altered spellings are "skeals, i', nowther, warse," and yet each word would probably have a pronunciation different from that given in the South. Thus, are "weigh" and "way" sounded alike at Whitby as they are in London? We should be much surprised to hear that they are. Mr. F. K. Robinson

never gives a hint as to how his words should be pronounced, trusting entirely to his own orthography, which is neither consistent, nor systematic, nor universal. This is the case with most writers of dialect and glossarists. The result is that in their books a word is a combination, or several combinations, of letters only, not of sounds, as are the words of speech themselves, and their dialectal examples have as much chance of being pronounced correctly by outsiders, as Latin and Greek in our schools. The difficulty thus thrown in the way of tracing the relations of words is enormous.

The next thing which the user of a Glossary requires to know is the meaning of the word as exemplified by its actual idiomatic use. Some glossarists are rather chary in this respect. But we should think little of a foreign dictionary which did not illustrate usage. And in our dialects nothing can atone for the absence of abundant illustration, or for spelling the illustrations mainly in the received fashion only. Mr. F. K. Robinson seldom neglects an opportunity of illustrating usage, as in the example already quoted; and if he had only spelled every word systematically, there would have been nothing to complain of in this respect. His Whitby Glossary is decidedly one of the very best of the class. There is no space wasted in etymological conjecture, or in quotations from old English authors, both of which should be left to specialists, who have a much wider knowledge than the local recorder generally possesses. If we could only read his book, we should be abundantly thankful. Mr. C. C. Robinson, in his capital "Mid-Yorkshire Glossary," which forms a class of its own, has aimed at similar illustrations, and also at making them *speake*. All the words, and all the illustrations (and the latter are abundant) are made strictly vocal. We cannot but read his book, and feel that we are learning a new language at the same time, and not a mere slovenly pronunciation of our own book-speech. We see there is a direct aim and system in every part, and treat it consequently with proper respect.

The third point which a user desires, is to know how the words of the Glossary are put together by natives, in other words, the grammatical construction. Most glossarists seem to think that this is beyond their function. Probably, in many cases, it is quite beyond their knowledge. Mr. Skeat has prefixed a few welcome grammatical notes (partly with the pronunciation) to Mrs. Parker's "Oxfordshire," and given a whole anecdote with the pronunciation in Glossic (finding it necessary, apparently, to give it first in a hybrid spelling); but the other shorter glossaries under his editorship have no such helps. Even Mr. F. K. Robinson leaves the reader to collect the grammar from his short and imperfectly spelled examples. On the other hand, Mr. C. C. Robinson gives forty-eight pages of an "Outline Grammar," embracing special remarks on the alphabet, and an accidence, which contains a most admirable list of irregular verbs, both strong and weak, with the pronunciation in glossic in every case, and sometimes even without any hybrid spelling. This accidence, which we regret

not to see supplemented by a syntax, will have to be treasured with Dr. Murray's *Southern Dialects of Scotland*, and Mr. Elworthy's *West Somersetshire* (his grammatical paper, though read before the Philological Society, has not yet appeared), as a real account of what an English dialect is like. We hope that no one will hereafter venture to speak of dialectal usages as "vulgarisms." There is even a wonderful delicacy of discrimination in the use of constructions which, had they occurred in Greek, would have called forth abundant admiration. We all know the Greek rule that neuter plural nominatives require a singular verb. In Mid-Yorkshire, "Verbs following substantives plural in the nominative case acquire s. 'The most of them learns nought' [T' me'h'st on' um' li'h'nz nao'wt] (where :ao' means the sound of *o* in *ore* of medial length, and accented). This is not the case if the pronoun is employed, but then the *s* clings to the singular [Aa' luovz, dhoor luovz, ey' luovz], but [wey, yey, dho'h' dhi'h' luov] (read *wo* as *u* in *bull*). We regret that Mr. C. C. Robinson has found it necessary to refer his account of pronunciation to the ordinary spelling. This is no guide at all to the real relations. Now that Mr. Sweet's word-lists in his *History of English Sounds* have been published by the English Dialect Society, the reference there given to the oldest forms should be made the basis of comparison.

A last point to be noticed in the requirements of the user of a Glossary is a selection of examples, all accurately written to indicate pronunciation. If it is considered necessary for a while, a hybrid spelling might be given as well, as in the case of Mr. Skeat's *Oxfordshire*, already cited. But all should be reduced to one uniform system of representing sounds for the purpose of comparison. It is quite impossible for one who studies a single dialect to bear in mind such complicated relations as those given by Mr. C. C. Robinson (and even those are not complete); and the best of ordinary expositions of spelling are extremely defective, while the habit of spelling only a few words in a sentence dialectally, and leaving the rest to be guessed, drives a reader to despair, even for a single dialect. But when the habits of speech throughout the whole country have to be studied, the strain upon the mind of the student is so great as to render it practically impossible to make a collective study till every word every time it occurs has been duly recorded by experts. Various forms are assumed by the same word under different circumstances, and these varieties of form have both a constructional and a glossarial intention, which a stranger cannot possibly divine. One of the most striking features of our different dialects, the tone or inflections of voice with which each sentence is spoken, is perhaps too difficult to deal with, as it requires so much study to appreciate, and is so troublesome to denote. But at least some sort of general indication of the musical nature of utterance, which strikes a stranger most forcibly at first, should be attempted. The even speaking of received speech is an acquired habit. All unlettered speakers have their hereditary tones, all over the world.

The English Dialect Society has not yet undertaken the publication of any such specimens. We are reduced to the glossarist's illustrations.

In a word, then, the difference between the compiler's and the user's point of view is this: the compiler is a collector of curiosities; the user is a student of language. Let us hope that the latter view will more and more prevail, and that while the English Dialect Society does not cease to publish anything trustworthy that it can obtain, it will endeavour more and more to impress upon its contributors the notion that they are not mere collectors, mere local antiquaries and curiosity-hunters, but furnishers of important materials towards the science of language. Dr. Morris's rapid and pleasant "dip" into the various glossaries already published by the Society shows how important the study of our dialects is to the history of our own language, which must not be considered as merely a collection of modern book-words, but comprises the whole living mass of actual speech, as well as that past mass of (really dialectal) written English which existed up to the end of the fifteenth century. By these last publications the English Dialect Society shows that it is in no respect sinking to dilettanteism, but can lay claim to the honourable title of workman.

ALEXANDER J. ELLIS.

CURRENT SCIENTIFIC LITERATURE.

Collins' Advanced Science Series. Vol. I. Text. Vol. II. Plates. *Principles of Machine Construction*; being an Application of Geometrical Drawing to the Representation of Machinery. By Edward Tomkins. Edited by Henry Evers, LL.D., &c. (Collins.) This work appears subject to the disadvantage that the author died before completing his work. It is clear that he was a good practical draughtsman, understanding both the theory and practice of mechanical drawing in such a way as fully to warrant his undertaking the instruction of others. It is equally clear that his knowledge of the principles of mechanics was not very extended. The definitions are far from satisfactory, even when the author was treating of those parts of his subject with which he was familiar, and when he treats of mechanics they become positively bad. Thus he says "the friction representing the force which prevents motion is called the coefficient of friction;" and the paragraph treating of work and horsepower begins: "If a man or a steam-engine by the aid of suitable mechanism raise a weight or perform some mechanical operation he is said to perform work." Overlooking the little confusion by which the man is said to perform work when the steam-engine performs some mechanical operation, as a sort of bull likely to mislead no one, we must take exception to the suggestion that the mechanism must be *suitable*, and still more so to the vague expression *some mechanical operation*. This part of the book should be rewritten. It would, however, be unjust to suppose that the whole work was bad. The chapters on toothed wheels are good and full; the details of machinery are described so as to show that the author was speaking of things with which he was really familiar, and the second volume contains a very fair series of examples which students may copy. It is to be regretted that on some of these drawings quarter circles are omitted which ought never to be left out in practice. This is especially to be observed in the drawings of spur and bevel wheels. This omission leaves weak re-entrant angles, horrible to the eye of the engineer.

Manual of Plane Trigonometry. By James Henchie, Bronze Medallist. Stages II., III. (Murby.) A work drawn up with the view of containing all that is necessary for students to obtain a first-class pass (Stages II., III.) in the Science and Art Department examinations. The author, having had considerable experience in examinations and the preparation for them, has made a judicious selection, but his work is marred by a great crop of blunders. He has attempted to carefully graduate his examples, which are numerous, but herein has, in our opinion, failed, and the answers are in many instances wrong. Many of the defects may be remedied in a second edition, in which case the work may be made a useful one.

An Elementary Treatise on Spherical Harmonics and Subjects connected with them. By the Rev. N. M. Ferrers, M.A., F.R.S. (Macmillan.) Mr. Todhunter, in his *History of the Mathematical Theories of Attraction and the Figure of the Earth*, § 783, has claimed for Legendre the honour of introducing the so-called Laplace's Coefficients into the demonstration of theorems connected with Attraction. This is a well-established fact, but Laplace first discussed the general properties of these functions. We have, then, Legendre's Coefficients and we have Laplace's Coefficients, the latter name being given to the form which the Zonal Harmonic (i.e., Harmonics independent of ϕ and so functions of $x^2 + y^2$ and z only) assumes, when for $\cos\theta$ we write $\cos\theta \cos\theta' + \sin\theta \sin\theta' \cos(\phi - \phi')$. In Mr. Todhunter's work on these functions references are given to authorities, as Heine and Sidler, by whom these functions are discussed at very considerable length. In Germany the term employed is "Kugelfunctionen," which has been rendered by Thomson and Tait in their *Natural Philosophy*, vol. i., Spherical Harmonics. These writers have specially treated the subject from a physical point of view, and reference should certainly be made to Appendix B. (pp. 140-160), and Articles 536-550, 779-784, in which much valuable matter is put in a concise form, and from which it is seen how valuable these spherical harmonics are for several problems of electricity, magnetism, and electromagnetism. Prof. Tait has also contributed an interesting "Note on Spherical Harmonics" to the *Proceedings of the Royal Society of Edinburgh*, session 1871-2 (pp. 589-596). Our author has aimed at giving the elementary properties of the functions in a concise form, with a view to furnishing an introductory sketch of the more elaborate works indicated above. In his examples he has kept in view the physical applications of the functions. It is noteworthy in connexion with Laplace's and Bessel's Functions that a suggestion thrown out in Thomson and Tait's § 783 has been acted upon by Lord Rayleigh, who has established the fact that Bessel's Functions are merely particular cases of Laplace's more general ones (see report of proceedings of London Mathematical Society, ACADEMY, January 19, 1878).

Ure's Dictionary of Arts, Manufactures, and Mines. Vol. IV., Supplement. Edited by Robert Hunt, F.R.S. (Longmans.) The last (seventh) edition of this well-known Dictionary appeared three years ago, and the present volume, which contains more than a thousand pages, is designed to supplement the information contained in the previous volumes, and to supply an account of everything of interest relating to arts, manufactures, and mines which has arisen during the last three years. We notice, among other additions, a long article on "Agricultural Mechanics," by Mr. Coleman, of York. The application of steam and of complex machinery to various agricultural purposes has been very marked during the last quarter of a century, and no one can fail to be struck with the superiority of our appliances to those of France, Spain, Italy, and even Germany. In these countries the primitive plough of the first tillers of the soil may sometimes be seen in an almost unaltered form; grain is threshed and winnowed in a very imperfect manner, and the use of steam is

unknown. The first steam-power cultivator was employed in Scotland in 1851, and from that time to the present improvements have been made, ultimately resulting in Messrs. Fowler's double-engine steam-ploughs. Reaping machinery was scarcely known before the Exhibition of 1851, and automatic binders have since been invented in America. A single machine now threshes and completely winnows and finishes corn, delivering the corn, chobs, chaff, cavings, and straw, each into a separate receptacle, while an elevator raises the straw to the desired height of the stack. Under the head of "Artillery" we find an interesting and complete account of the manufacture of the 81-ton gun. The glycerine barometer of Mr. Jordan, which has the advantage of possessing a vacuum free from vapour, and of giving an indication ten times greater than that of the ordinary mercurial barometer, is described and figured, as also is Mr. Siemens' bathometer, for sounding depths at sea. A proposition has lately been made by Prof. Beims to make use of liquefied carbonic anhydride as a source of motive power. He calculates that three and a-half gallons of the liquid condensed at a pressure of 50 atmospheres would do the work of one horse-power for an hour; but it would require seven and a-half pounds of coal to produce it by heating bicarbonate of sodium, and this amount of coal could produce more work than the liquefied gas. The Americans propose to employ liquid carbonic anhydride for driving torpedoes. A valuable series of articles on Coal, Coke, and Collieries is contributed by the editor, in which we find statistics of the production, consumption, and export of coal from 1873 to the end of 1875. A summary of all the principal colliery explosions from 1710 to 1875 is given from the *Barnsley Chronicle* of December, 1875. During the last three years the electric light has been adopted far more than formerly, and various appliances for its production have been invented. Perhaps the most generally useful of these is the gramme magneto-electric machine as a producer, and the Jablochkoff electric lamp as a means of applying the light. In the latter no mechanism is employed for the purpose of keeping the carbon points at a proper distance asunder; in place of this the carbons are separated by an insulating substance placed between them, which consumes at the same rate as the carbon points themselves. These lamps are being extensively employed in Paris. A brief account of the new metal Gallium and of its principal properties is given; also of toughened glass, its mode of manufacture and the peculiarities of its structure. This substance is prepared by immersing the hot glass in various oleaginous mixtures heated to temperatures between 200° and 300° C.; it is then transferred to oil-baths at a lower temperature, and ultimately to a water-bath. By this means of annealing, the glass becomes competent to bear from 80 to 100 times the strain of common glass; if, however, it is fractured at any one point the whole mass explodes like a Prince Rupert's drop. We may refer especially to the articles on gold, iron and steel, mineral statistics, refrigeration, rock-boring machinery, safety-lamp, selenium, solar engines, and the telephone, as containing much new and well-digested matter. One fact disagreeably forces itself upon us; if we examine the notices of the various inventions, discoveries, and applications of scientific principles which have been made during the last three years, we find that in nineteen instances out of twenty they have originated on the Continent or in America, not among ourselves. In the greater results of the last few years we fear we have had no share at all. Germany and America have perfected the telephone; France and Switzerland have liquefied the gases which a few months ago were called "permanent." Be this as it may, we feel sure that our energies will be best stimulated by the knowledge of what others have done and are doing, and such books as the dictionary before us aid us to acquire it.

Light: A Series of simple, entertaining, and inexpensive Experiments in the Phenomena of Light, for the Use of Students of every Age. By A. M. Mayer and C. Barnard. Nature Series. (Macmillan.) This work differs essentially from any of its companions in the "Nature Series," for while they communicate new facts concerning new subjects, or new ways of viewing old facts, the present volume is rather devoted to the experimental illustration, not by new methods, of an old subject. A series of simple experiments are described for the illustration of the principal properties of light, the main object being apparently to give minute directions as to the experimental treatment, rather than to explain the facts observed. We cannot avoid thinking that a larger amount of explanation, and a smaller amount of tedious and sometimes trivial detail, would have made the book more generally appreciated. At the same time some of the experiments are highly ingenious (for instance, "the milk-and-water lamp," p. 43, and the arrangements for showing refraction, fig. 15, p. 46, and total reflection, fig. 17, p. 49), and we do not doubt that the book will interest a large class of readers.

Metals, and their chief Industrial Applications. By C. R. Alder Wright, D.Sc. (Macmillan.) The subject-matter of this work is a reproduction in an extended form of a course of lectures delivered at the Royal Institution in 1877. It is divided into seven chapters, which treat of the sources, metallurgy, physical properties, thermic, electric, and chemical relations of the more important metals. The author deals in the first place with the metal-extracting processes, which he tabulates, and divides into processes applied to native metals, such as gold and bismuth; to simple ores, such as oxides, chlorides, fluorides, sulphides, and carbonates; and to complex ores, such as spiegeleisen and cupriferos pyrites. These processes are then considered in detail as applied to the extraction of the more useful metals. The physical properties of metals are discussed at length, and all the most recent results—many of which are not altogether in accordance with those which have hitherto been received—are given. These are ranged under the head of Lustre, Colour by Reflection and Transmission, Density (cleverly shown by lines of different lengths), Crystallisability, Malleability, Brittleness, Ductility, and Tenacity. Among the thermic and electric relations of the metals we of course have Conductivity, Specific Heat, Expandability, Fusibility, and Volatility. Useful tables of alloys are given in the concluding chapter. The work has been carefully written throughout; it is fairly well illustrated, and supplies a distinct want. Hitherto it has been necessary to consult a manual of chemistry for the chemical properties of metals, a manual of physics for the physical properties, and a treatise on metallurgy for details as to their extraction; here we have all three sources of information condensed into a very handy form, and the book will be welcomed alike in the laboratory and the class-room.

SCIENCE NOTES.

PHILOLOGY.

M. GARCIN DE TASSY, whose death on the 3rd inst. at the age of eighty-five we recorded last week, was one of the last of the old French school of Orientalists, of which Silvestre de Sacy was the founder and master, and the late Jules Mohl one of the most brilliant disciples. These men were born before the necessity of extreme specialism had arisen, and their studies were conducted on a broader basis than it is possible for those of the Eastern scholars of to-day to be. They laboured as much for self-culture as for the purpose of teaching others: they wrote because they had read; they did not read in order to write. And the literary centre in which they lived, and of which they helped to make the fame, gave them that final quality which is essential to a

scholar who would influence men: Paris made them men of the world and finished gentlemen. The social influence of this ring of learned men has been wide and penetrating throughout the century, and as each scholar goes out into the unknown country, Paris misses his society as much as the learned world grieves that he may no more write. One of the most distinguished and laborious of this sacred band was Joseph Héliodore Garcin de Tassy, who was born at Marseille, January 25, 1794, and in the second decade of this century was enrolled among De Sacy's pupils at Paris, and at once entered upon the study of Oriental languages. Persian, Arabic, and Hindustani alike employed his powers, and in each he produced some good work; but it was to the last tongue that his most serious energies were devoted. De Sacy's influence procured his pupil a Chair of Hindustani, specially founded for him at the Ecole Spéciale des Langues Orientales Vivantes. Here he prepared those Annual Reports which were always awaited with anxiety by all who cared for Indian literature, for in them M. Garcin de Tassy used to survey the whole field of Indian letters with a thoroughness and acuteness that defied contradiction. The great object of his life was to obtain for the spoken languages of India, especially Urdu and Hindustani, that recognition which he considered, and justly considered, to be due to their undeniable importance; and the long list of his works is full of contributions to our knowledge of these languages. But it was not only on the subject more particularly his own that M. Garcin de Tassy wrote with success. Arabic had its share of his attention, and he took a very special interest in the religion of Mohammed. Although himself a man of unusually strong Christian convictions he was more than tolerant of other faiths; he repudiated the doctrine of "no salvation outside the Church," and on hearing of the death of an eminent Moslem expressed a hope that they should meet in the next world. This interest in Islam was shown by his early work, *Doctrines et devoirs de la religion musulmane*, which appeared in 1826, and was republished in 1840, and again, enlarged, in 1874 under the title of *L'Islam d'après le Coran*. Even earlier than this (1822), he had translated from the Turkish Er-Rûmî's *Exposition de la foi musulmane*, and in 1831 he published a *Mémoire sur des particularités de la religion musulmane*, drawn from Hindustani writers. In Persian he left a mark by his edition of Sir W. Jones's Grammar (1845), and by his translation and edition of El-Attâr's *Langage des Oiseaux* (1857, 1863), &c. Among his other principal works may be mentioned his *Histoire de la Littérature Hindoue et Hindoustanie* (1839), which was also published in England by the Oriental Translation Fund; *Les Auteurs Hindoustanis et leurs ouvrages* (1855), of which a second edition was brought out in 1868; *Chrétianisme Hindie et Hindoue* (1849); *Rudiments de la langue Hindoustanie* (1829), and *Hindoue* (1847); *Rhétorique et Prosodie des langues de l'Orient musulman*, founded on the Hadâik el Bulâghat, of which a second edition was welcomed by Indian scholars in 1873; *Allégories, récits poétiques et chants populaires de l'Arabe, Persan, Hindoustani et Turc*, of which a second edition appeared a year ago. Besides many smaller works, we must not omit to refer to the famous annual addresses and surveys of Indian literature, nor to the many notices and *mémoires* contributed to the *Journal Asiatique*. M. Garcin de Tassy was an honorary member of most learned societies, including our Asiatic Society; but it is more to the purpose to record that he had been for forty years a member of the Institut de France (Académie des Inscriptions et Belles-lettres), having been elected in 1838 to the seat vacated by the death of Talleyrand. In the Institute, in the Société Asiatique, in the salons of Paris, M. Garcin de Tassy will be regretted not more for his learning than for the peculiar sweetness of his character, and for the exquisite courtesy of the

true French gentleman. He has left a gallant list of works behind him, part of the results of a long and laborious life; he has given an impulse to Indian learning which cannot be stopped: but the man himself was greater than all these things.

THE most valuable paper in the *Neue Jahrbücher* (vols. cxvii. and cxviii., parts 5 and 6) is a review by J. N. Ott of Löwe's *Prodromus Glossariorum Latinorum*, containing a number of new and valuable emendations. There is also a good review by Rossberg of Baehrens' *Unedirt lateinische Gedichte*. A paper by Th. Vogel ("Zur lateinischen Syntax") discusses some uses of *in* with the ablative. O. Conradt ("Stichische und lyrische composition bei Terentius") replies to Spengel and other critics of his theory on Terentian metres. S. Brandt has a long paper on *gerae*, *gerro*, and *congerro*. J. H. Lipsius discusses two points in Athenian antiquities—the reform in taxation in the year of Nausinicus, and the age of majority according to Athenian law. Dindorf points out some passages in Sophocles and Euripides which he supposes to be interpolated. J. Sörgel ("Die reden bei Thukydides") defends the genuineness of several passages in the speeches of Thucydides against the objections of Junghahn. F. Rühl ("Vermischte Bemerkungen") contributes some miscellaneous notes, mainly upon Thucydides and Sophocles. The inscription of the Theban Xenocrates is discussed by G. Gilbert. In the educational section W. Fries has a sensible paper on the elementary teaching of Latin, in which he calls attention to the advantage of cultivating conversation in Latin from the earliest stages onwards. Didolf concludes his critical notices of the resolutions of the Berlin Conference on German Orthography; and C. Schirlitz contributes an admirable essay on Schiller's attitude towards classical antiquity.

THE second volume of Prof. J. E. B. Mayor's edition of *Juvenal* is now being printed off, and may be expected to appear within the next few weeks. Prof. Mayor will next prepare a more elementary edition for Messrs. Macmillan and Co.'s "Classical Series for Colleges and Schools."

MEETINGS OF SOCIETIES.

LIBRARY ASSOCIATION.—(Friday, September 6.)

W. H. OVERALL, Esq., in the Chair. A paper was read by Mr. A. I. Frost on the Catalogue about to be published by the Society of Telegraph Engineers of the library of the late Sir Francis Ronalds.—Mr. Ernest C. Thomas read a paper on a "Proposed Index to Collectaneous Literature."

FINE ART.

ROMAN ARCHAEOLOGY.

The Archaeology of Rome. By John Henry Parker, C.B. Part XII.—The Catacombs. (Parker; Murray.)

A Visit to the Roman Catacombs. By the Rev. J. Spencer Northcote, D.D., Canon of Birmingham. (Burns & Oates.)

Epitaphs of the Catacombs. By the Rev. J. Spencer Northcote, D.D., Canon of Birmingham. (Longmans.)

THE new part of Mr. Parker's work shows the construction of the Catacombs, and describes the fresco paintings from photographs taken with the light of magnesium, thus giving us authentic representations; an account of the gilt glass vases is added. He has thus shown us the evidence; and this gives his book its permanent value, independently of his own views on any disputed question. He points out how often the Catacombs have been restored, and a comparison of the fresco paintings in them with the

mosaic pictures in the churches, which are all dated, shows that the paintings are not of so early a date as is commonly supposed; they generally belong to the later restorations, and the gilt glass vases found in them give the same evidence. All tends to prove that the use of the Catacombs came in quite naturally. There were burial-clubs at Rome at an early time, and the Christians availed themselves of the same means to bury their dead as their pagan predecessors; the transition was gradual, and in some cases there are pagan sarcophagi and inscriptions still remaining in the Christian Catacombs. There is no need of the theory that they were merely carried there as old marble, to be used again. The subsoil of the Campagna consists of successive layers of tufa of different degrees of hardness. Roads had been made in the beds of softer materials to get out sand, and these subterranean roads formed convenient modes of access to the Catacombs, which were generally made in the harder bed of tufa under that level. The churches outside the walls, grand basilicas as some of them now are, were originally chapels at the entrances of the Catacombs, of which St. Agnes is the best example. The Catacombs are not under Rome itself, but two or three miles from it. In an ancient city no one was allowed, except in very rare cases, to be buried within the walls, a wise practice to which we are returning. The paintings of the second and third centuries are quite simple—e.g., the cultivation of the vine in the Catacomb of Praetextatus; of the four seasons in that of S. Nereus. There are no religious subjects before the time of Constantine: the earliest are those of the Good Shepherd and certain well-known Scriptural types. The history of Jonah is common in the fifth century; figures of saints or martyrs appear in the sixth century, and are common in the eighth. The inscriptions are the earliest and most genuine things left; few of the dated ones are before the third century; the larger proportion are of the fourth and fifth, with a few of the sixth and even later, for the family burial-places continued to be in use as long as they were accessible. Unfortunately, most of the inscriptions have been removed to the museums or monasteries, and sometimes there is no record to say from what place they came. A picture in Dr. Northcote's *Visit*, page 3, gives a good idea of the subterranean galleries. They are about eight feet high and three wide, and their walls on either side are pierced with a number of horizontal shelves one above the other, like the shelves of a bookcase. Each shelf once contained a dead body, and they had been shut up by long tiles or slabs of marble, securely fastened by cement, and inscribed perhaps with the name of the deceased or with some Christian emblem. In page 5 there is a plan of the labyrinth of lanes in part of the Catacomb of St. Agnes. In St. Callistus, on the Via Appia, we can descend by a succession of staircases to five different galleries of these lanes, the fifth being only just above the level to which water rises. Many of the original catacombs were family burying-places secured under the Roman law which allowed tombs and burial-places to

be exempted from the rules of succession: "heredem non sequitur" was the principle in such cases. Hence, when a family became Christian, it could easily open its burial-place to other Christians, "ad religionem pertinentes meam" (Northcote, p. 19). The finest inscriptions belong to the time of Pope Damasus, the contemporary of St. Jerome: they are exquisitely engraved in marble. The fatal year 410, in which Alaric took Rome, brought the original use of the Catacombs in great measure to an end. Speaking generally, they ceased to be places of burial, and were thenceforth mainly places of pilgrimage, and were "restored" for that purpose. Vigilius, in 550, restored some of Damasus' inscriptions which had been broken; but art had perished and the workmen were unskilful and ignorant. The inscriptions are perhaps the most valuable of the remains. The paintings link on to the paintings of the age of Roman art, when "the walls of apartments were covered with arabesques, and the roofs were often in the form of arbours hung with garlands, interspersed with fluttering winged forms." Dr. Northcote gives two of the Christian paintings on the roof of St. Domitilla and that of Praetextatus (pp. 67, 69). As Roman art perishes, the paintings become stiff and bad. But the inscriptions are not dependent for their permanent value on the state of art; it is their meaning that is important. De Rossi has studied more than fifteen thousand Christian inscriptions that have come down to us from the first six centuries, but this only represents a part of what once existed. Alaric and Totila may be responsible for part of the loss, but friends are more destructive than enemies, and the marble tombstones were used largely from the eleventh to the fifteenth century, not only in Rome, but even in distant places, for the pavement of churches. Tombstones are perishing among ourselves every year by the hundred; the restorations going on are most destructive, and a copy of the inscriptions is hardly ever taken. We can see by Weever and others who made collections of inscriptions how many of our tombs have perished within the last century or so. The Greek language is common in the earliest inscriptions of the Catacombs, the primitive Roman Church being composed mainly of Greeks and Hellenising Jews. The Christian literature of early Rome is almost wholly Greek, and the Latin Christian literature comes from Africa. About fifteen hundred of the inscriptions are dated. There is but one dated inscription of the first century, two of the second, two dozen of the third, about five hundred of the fourth and fifth; the rest belong to the sixth. But of the undated inscriptions it is probable that a considerable number belong to the second and third centuries. Each age has its fashion in the wording of such inscriptions, each country its peculiarity. De Rossi's long experience has enabled him to lay down rules on this subject, which are even more necessary than in the case of pagan inscriptions. The three names are not recorded in the old Roman fashion after the third century: even the mention of two names becomes rare; new Christian names come in,

such as Adeodatus, Quodvultdeus, and so on, which almost remind us of the Puritan style. "Quiescit in pace" is common on the Continent, "Hic jacet" more common in Britain and at a late date. Dr. Northcote, in the second of the above works, gives an excellent account of the inscriptions, based, of course, on De Rossi. In Chapter IV. he summarises the views set forth in pagan epitaphs; of course there is little idea of a future state, but the feelings expressed show all the excellence of the Roman family life. We are accustomed to infer from Juvenal that family life under the Empire was utterly corrupt. But there was a reform even in the upper classes after Vespasian's time, and Juvenal himself supplies evidence that the corruption was not general, and was, in fact, confined to part of the upper class in Rome, just as it might be in Paris or London. The letters of Pliny give a very different account of Roman life, and the epitaphs on tombs tell a very different tale from that of the satirist. We may call in question some of their epithets and make some deductions from their superlative adjectives, but we can hardly refuse credence to the facts which they record. "Dulcissima," as applied to a wife, may be only a general compliment to her amiability, and its omission may have seemed invidious, but it was probably sincere in some cases; and we constantly find that husband and wife have lived together for thirty or forty years "sine ulla querela," "sine laesione animi;" "I never received any pain from her except by her death;" "though dead she will always be alive to me;" "she came to the help of all who were in need, and never saddened anyone." One of a widow to her husband says that they had been bound to one another in love ever since they were boy and girl, that they had been married but a short time, and that even during much of that short time they had been cruelly separated by circumstances. There is a very pleasing display of all the natural affections on these monuments. Such a people were naturally prepared for Christianity, the sanctity of the family life making the transition natural. There was a "Praeparatio Evangelica" going on in daily life as well as in the philosophy of Seneca or Epictetus. The early Christian inscriptions are very simple; fortunately it is difficult to press them into the service of controversy—in the Catacombs we may meet in peace. The two sacraments are mentioned, but there is little else save Christian hope and Christian love. "Epictetus and Felicia, his parents, made this for their sweetest, well-deserving son Felix, who lived fourteen years, seven months, eighteen days. May Christ receive thee in peace." In page 95 the translation should perhaps be "All sweetness to my sweetest wife, whereas she has left to her husband the greatest sorrow." In page 104 is not *υπερβολα* a misprint? Dr. Northcote is preparing a second edition of his *Roma Sotterranea*; but this very interesting account of the inscriptions is published separately, and is really a summary of De Rossi's new volume. About five hundred new inscriptions are found every year, and to inscriptions, both Pagan and Christian, we are largely indebted for our knowledge of the history, and still more

of the views and feelings, of a time the works of whose historians have perished, but which is to us most interesting—that of the transition from Paganism to Christianity. The old Roman patriciate continued faithful to Jupiter of the Capitol; even its latest representatives, such as Boethius, were hardly Christians; the “philosophy that consoles” him at his death is the old Pagan queen of life who spoke to Epictetus and Marcus Aurelius. But when the fatal invasions of the barbarians broke up the Senate, there was but one body left which could take the direction of affairs, and that body was the Christian Church.

CHARLES WILLIAM BOASE.

THE MURAL PAINTINGS AT ASSISI.

THE unhappy alterations made in the Upper Church of St. Francis at Assisi are calculated to confirm the views of those who are conscientiously opposed to the new regulations, which place ecclesiastical edifices and the mural paintings and other works of art which they contain under the supervision of the civil power. It is manifest that a change in their custody was necessary, and that no Government worthy of the name could stand by and witness the dilapidation which has been the rule, without an effort to arrest it. The undertaking is surrounded with difficulties: there is the opposition of the clergy, weakened, however, by the fact that they have long been more destructive than conservative. Under such guardianship, the frescoes of the Sixtine have been ruined, as well as the mural paintings in the Upper Church of St. Francis, and in numerous churches and chapels. Many wall-paintings by masters of eminence have been whitewashed over; innumerable painted windows have been broken to fragments; pictures, illuminated MSS., and other precious objects have been secretly sold. The laity have been as much to blame as the clergy, with the exception of a few devoted friends of art; but the majority are indifferent, or fond of the tawdry church frippery and illuminations which have inflicted irreparable injury on the finest frescoes. These vulgar trappings are now preferred to the noble and decorous ornaments and instructive illustrations of the great masters of art. Popular religious sentiment is gratified by attaching coronets, ear-rings, necklaces, and other jewels to pictures and statues, and would affix these to the *Madonna di San Sisto* or *di Foligno* if there was a chance of doing so. Customs older than Christianity itself, which have survived all changes, and which have been long encouraged, are not easily eradicated.

The Italian Government has removed valuable altar-pieces from churches, and has replaced them with good copies, which are regarded with just as much reverence and do quite as well as backgrounds for candles and artificial flowers. Some may think such removals irreverent, but Government has not acted without precedent of the highest order—not only that of its predecessors, who could be accused neither of liberalism nor of irreligion, yet who did not hesitate to save precious pictures in churches from the sacristan and the populace by transferring them to places of safety where the only worship would be that of the lover of art; but also that of the Vatican itself, which gathered into its famous gallery and so saved the *Transfiguration* by Raffael, the *Madonna di Foligno* by the same immortal artist, the *Communion of St. Jerome* by Domenichino, as well as other invaluable altar-paintings. Frescoes, unhappily, it has been impossible to rescue except by an interference which till now has apparently been thought out of the question; but with more courage the present Government has resolved to preserve the fragments of interesting works which but for ignorance and neglect might have been

transmitted to the present time in good condition. An attempt is now in progress at Assisi to prevent the final disappearance of the greatest works of painting produced in the thirteenth century, which are not only invaluable in their connexion with the history of art, but which possess merits of a high order. To know how really great an artist Giovanni Cimabue was, it is necessary to study the remains of his work at Assisi. Some have questioned his presence there; if they were right, then there was another great artist, his equal in all respects, whose name and history are forgotten! Since my late examination of the Church of St. Francis it occurs to me forcibly that the architect built it without reference to the painted decorations. These, I am persuaded, were an after-thought, with the exception of those on the vaults. He finished the wall internally with regularly-coursed fine masonry, which he would not have done had he known that it was to be plastered for painting; and the projections of the mouldings and string-courses are fixed without reference to subsequent plastering. The mural painters were, therefore, under the necessity of limiting the *intonaco* to be painted upon to little more than one-eighth of an inch, that they might not bury the mouldings or injure the proportions of the piers.

The church exhibits peculiarities of construction of great interest. It has been made an objection to mediæval architecture that above the stone or brick vaulted coverings of nave and aisles there are wooden roofs; this building suggests in its structure that this fault, if it be one, might be got rid of, for above the groined vaults rise roof-principals of brick which support purlins and rafters of wood, but so mighty are they in strength that the thought occurs, might not the entire roof have been of the same material? The thrust, not only of the vaults, but of these prodigious arches, is such that it could be met by no ordinary abutments; and, instead of buttresses of the usual form, circular towers flank the walls, which answer their purpose, but are deficient in architectural beauty. The roof was tiled in the usual manner; but the monks in charge allowed it to get into complete disrepair, so that the heavy rain passing through it freely, and the conduits below being in a state of ruin, the water must have lain in pools in the hollows between the groined vaults, soaking the painted walls and detaching the *intonaco*, while a growth of black fungi on the humid surfaces of the pictures added to the general destruction. In the walls thus recklessly exposed for ages to the action of damp the lime has been reduced to powder; the sand with which it was mixed, therefore, presumably contained earthy matter. Lime and sand of quartz is insoluble; and it may be remarked that such a mixture is the only safe one for fresco-painting. At Assisi the *intonaco* is of two qualities—of lime mixed with sand, and of lime mixed with marble dust. The beautiful whiteness and smoothness of this latter, and the fact that it was preferred by so many renowned artists—such as Michelangelo, Raffael, Correggio, and others—must naturally influence the practice of modern fresco-painters; but it is very soluble, and is especially subject to the formation of salnitre on the surface, which eats out the colours, as may be seen in the works of Giotto and his followers at Assisi. Another source of injury to these venerable paintings, entirely new in my experience, was pointed out to me. Lightning has entered the church and rippled over the surfaces of the paintings on the vaults, leaving its traces in the blackened colours, and then escaping without doing further damage.

Apart from all these causes of decay there were others connected with the technical processes, not only of the early mural paintings, but also of artists of later times. Having lately finished a history in detail of the methods of execution common in wall-painting from the thirteenth to the sixteenth century, I will merely state at this time that the paintings at Assisi were commenced in fresco, but were invariably finished in

tempera; that this last process contained in itself the elements of deterioration; and that these in combination with the action of damp, the result of ruinous carelessness and gross ignorance in the custodians of the church, have produced the effects which we now see.

Where the *intonaco* had fallen I saw in various places the vestiges of the outlines of the subjects which Giunta Pisano and Cimabue had drawn with free, bold hand upon the alar wall. They have a weird, dreamy look. This ancient method of preparing the outline of mural paintings has been noticed and speculated upon by the late Sir Charles Eastlake, but he was only acquainted with the example of it which remains at Pisa in a work of Pietro d'Orvieto. The process is minutely described by Cennino Cennini as that followed by Giotto and his school. I have no doubt that it was common to all fresco-painters from the time of Giunta Pisano to the last quarter of the fifteenth century. On careful examination I have traced it in various works down to those of Benozzo Gozzoli, who died about 1485, and who was heir of the method of wall-painting of Fra Beato Angelico. Happily, I have seen no outline of his, for that would imply the fall of the *intonaco*; I have no doubt, however, but that he drew his works in the same way, for he was especially conservative of the methods of the ancient masters. Thus, then, it may be inferred that the famous cartoons by Leonardo da Vinci and Michelangelo, prepared with such care and high finish at Florence, and which excited such wonder and admiration, were the first of their kind. I do not mean to say that full-size working drawings were unknown—they are mentioned by the monk Theophilus in connexion with glass-painting, and in the archives of the cathedral of Florence there is a statement of a payment made to Lorenzo Ghiberti for a drawing for a window on *carta di bambagia* (which probably means a cartoon)—but these were of a very different size and character from the magnificent works described with such emphasis by Vasari. It is reasonable to suppose that they were a novelty, and a great stride in the nature of the preparations for mural painting. In the traces which I have been able to follow of outlines upon the wall or rough plaster from the beginning of the thirteenth to at least the middle of the fifteenth centuries—or about two hundred and fifty years—the drawing is free but rough: delicacy of manipulation, minute attention to form, were, of course, impossible, and clearly never were thought of. It was very different when cartoons were prepared, and genius could express its inspirations on a surface which admitted freely both of the perfect representation of every detail of form, and also of a thorough treatment of *chiaroscuro*. In important respects no greater improvement was made in the fifteenth century than that from sketching on the rough plaster to drawing on the cartoon, and to this day it is observable that in schools of artists where the habit of designing upon cartoons is still recognised the most masterly draughtsmen are found.

Having a favourable opportunity of climbing to the level of the mural paintings, on some of them, now black as ink, I traced the presence of a mordent, which showed that the lights were hatched with gold, and that the ornaments, embroideries, and outlines of the folds of drapery were gilt, as well as the aureoles, in imitation of the usages of the mosaicists. Always taking into consideration the prevalent ideas of art in the thirteenth century, and its conventionalty, which, however, was combined with much dignity and even grandeur, we can imagine how great must have been the splendour of the interior of this noble church. I have already remarked upon the perfect harmony which existed between the colours and the ornaments of the interior and the painted glass. We are taught that the windows ought not to be blank where all around them is decorated, but we also learn that the style of the windows must be in perfect harmony with that of the frescoes, and

that nothing can be in worse taste than to combine mural paintings in one style with painted windows in some other.

The piers in the apse and transepts are grained in imitation apparently of granite; thus could our fathers in art of the thirteenth century offend against principles of taste which we, so much their inferiors, advocate. This love of such imitations is very old; in one of the tombs at Beni Hassan the limestone rock is dabbled in mockery of red granite. Roman art was full of such imitations, which suggest that even the Greeks had their grainers. Raffael lent his great name to the practice; but in spite of this array of authorities, and of the fact that we excel all who have gone before us in this imitation of woods and marbles, it would be well abandoned.

The processes now in operation at Assisi for the preservation of the remains of the mural paintings are eminently judicious. A new roof of admirable construction will in future prevent the walls from being soaked with rain water; where the *intonaco* is loose it is carefully refixed and made as solid as when it was first spread by the excellent thirteenth-century plasterers; where it has disappeared the wall is cleaned, covered with a waterproof mixture, and then replastered to the level of the old paintings. Nowhere is any retouching allowed, and the famous but sadly-injured wall-pictures will be transmitted to posterity in the state in which they will be left by the able and conscientious operator who is now zealously occupied in a task of great difficulty under the supervision of Signor Cavalcaselle. The sorrow with which we regard the condition of these frescoes, to give them their familiar name, is intensified by our present knowledge of the durability of the art. Long ago Vitruvius said that fresco-painting, which he so clearly describes as painting on wet plaster, "would last for ever," and the expression is hardly overstrained. The works of Cimabue, Michelangelo, and other great mural painters, might, with ordinary reverence and care, have been transmitted to the present time in excellent order, the only decay being that arising from the use of tempera, which is so universally adhered to, and is so susceptible of change, from the action both of damp and of impure air.

A spirit is now awakened which will save the remains of great works of art wherever the power of the Italian Government extends, and it is but fair to state that among the clergy also may be found zealous conservatives and intelligent illustrators.

Let us hope that a judicious Minister of Public Works will listen to the representations of his cultivated countrymen, and restore the choir of St. Francis to its former condition,* and that this will be the last instance of a spirit which since the seventeenth century has worked such mischief in the greatest monuments of Italian art.

CHARLES HEATH WILSON.

NOTES ON ART AND ARCHAEOLOGY.

ALEXANDER RUNCIMAN is an artist who is so little remembered at the present day that some account of his principal work—the ceiling in the so-called "Hall of Ossian" in Pennycook House, near Edinburgh—may possibly be of interest. A correspondent who has seen this ceiling recently says of it that it is still in an excellent state of preservation, the brilliancy of the colouring being almost as great as when it was first painted, more than a century ago. In the middle is a large medallion, showing Ossian, with his harp, singing his poem to a concourse of people of different ranks, while around this centre subject are set twelve scenes from Macpherson's celebrated poem, which at the time when Runciman painted was generally believed to be authentic. Such incidents as the death of Oscar, the finding of Corban Cargloss, Cormac

attacking the spirit of the waters, and Fingal and the spirit of Loda, are represented with undoubted power, and, according to our correspondent, with far greater taste than is usually to be found in the works of the high-art painters of Runciman's day. There are said to be other ceilings by him round about Edinburgh, but his works are very little known, as he painted almost entirely for two or three private persons, and none of his paintings have found their way into public galleries or exhibitions. It is pleasant to find that Pennycook Hall, his chief work in painting, still remains intact, having been only "slightly retouched" within the last few years. Allan Cunningham gives an interesting account of Runciman in his *Lives of the British Painters*.

THE third edition of the first volume of the Paris Exhibition catalogue is ready, but even now it is not very complete or very accurate.

A PRIZE of 25,000 fr., founded by the King of the Belgians, has just been awarded to the learned historian and archaeologist, M. Alphonse Wauters, for his important work entitled *Les Libertés Communales*.

Two colossal lions, something like the Landseer lions in Trafalgar Square, have lately been modelled by Prof. Schilling of Dresden. They are to be placed before the cavalry barracks in that town.

So far from the Paris Exhibition being, as the French supposed, *un dernier mot* in the way of exhibitions, and by its surpassing excellence effectually putting a stop to all rivalry in the future, its success seems merely to have given a fresh impulse to the exhibition-desires of other nations. Italy now announces that she will hold next year, at Milan, a great international exhibition, which shall be larger, and in every respect more remarkable, than the French one. Already this proposed exhibition is provided with a paper, the *Eco del Progresso*, to make known its claims. According to this journal the principal building will occupy a space of three hundred square metres, and will be carried to a height of five storeys. The national exhibition at Naples last year was undoubtedly a great success; but did not that success lie principally in the fact of its nationality? Foreigners, upon whose support Italy so greatly depends, are more likely to be attracted by the treasures that Italy herself can set forth than by a great international show such as they have seen so often. It is said that Italy is counting on a number of articles from the Paris Exhibition to fill the vast galleries of the Milan building. These, of course, are likely to prove attractive enough to Italians who have not visited Paris this summer, but to the generality of foreign visitors they will have little new to offer. Besides, what Italy wants is, not so much to learn what other nations are doing, as to learn how to develop her own national art industries in the best and most productive manner.

THE *Magazine of Art* fully keeps up in its September number its pleasant and popular character. In an article on the "British Pictures at the Paris Exhibition," it gives a number of clever little Blackburn sketches to remind us of favourite pictures in past Academy exhibitions, before Blackburn's useful *Academy Notes* were issued. It also has two large illustrations from Sir John Gilbert, who is the contemporary artist under review in the number.

L'Art, continuing its interesting notices of the Paris Exhibition, gives in its last number a description of the Prince of Wales's Pavilion, which is one of the great attractions of the exhibition. Illustrations are given of the artistically decorated smoking-room of the Prince, and of the grand dining-room with its Elizabethan fittings and tapestries with subjects from the *Merry Wives of Windsor*, manufactured at the new manufactory at Windsor, which hopes to revive in England

the traditional excellence of the old manufactory at Mortlake, patronised by Charles I.

A CORRESPONDENT writes:—

"A letter lately appeared in the *Times* complaining of the seizure on the Italian frontier on its way to England of a picture left by the purchaser in the hands of an agent to be forwarded. The writer of the letter signs himself 'A Victim,' and complains of the 'high-handed and altogether extraordinary proceeding.' He has been the victim of his own agent, who is responsible for making him a smuggler. It is, of course, absurd to speak of the seizure of smuggled goods by Custom House officials as 'high-handed,' and equally so to call it an 'extraordinary proceeding,' when, on the contrary, it is strictly legal, and has been the law in Italy not only under the present form of government, but under those which preceded it. The Grand-ducal law, for instance, on this subject dates from 1797. The Papal Government when in power enforced a similar law, rendered the more necessary by the unscrupulous manner in which foreigners broke the law by the purchase of works of art which were public property, and by smuggling them out of the country. Thus many church pictures have disappeared. It may be perfectly true that those who sold such property were dishonest, but the purchasers were equally so, and were receivers of stolen goods. The Italian Government, then, is perfectly within its rights in its endeavour to watch over the exportation of works of art. Commissioners have been appointed in different cities in Italy who grant permission in a formal and legal manner to export such works. At Florence application must be made at the Gallery, where all meet with the most courteous reception. The works must be accurately described on sixpenny-stamped paper, with a statement of subject, size, and value. The stamped paper, being signed by the official in charge, must be taken with a second sixpenny stamp to the prefect for his verification. No difficulties are made as to the exportation of modern works, or of the usual class of old works purchased by visitors to Italy; but if they appear to be of unusual value, or if any suspicion arises, they must be described by the official to the Minister of Public Instruction, and must await enquiry. Elsewhere than in Florence the works are to be shown to the local commissioners, and cannot be exported without their oversight and permission duly registered on stamped paper. These regulations are notorious, and the agent who neglects their observance betrays his employer and breaks the law, and as a matter of course subjects the works of art to confiscation. Purchasers of works of art in Italy have only to comply with these regulations, about which there is no difficulty, and they may safely export their purchases wherever they please."

MUSIC.

It is said that arrangements are being made for a series of performances of English opera at Drury Lane Theatre on Saturday afternoons, commencing early in October. Mr. Carl Meyder will be the conductor, and one of the first works to be produced will be Goetz's opera *Der Widerspänstigen Zähmung*, reviewed in these columns a few weeks since. If this be the case, the performances will acquire an interest for musicians far beyond that which usually attaches to speculations of this nature. But it must be remembered that Goetz's masterpiece imperatively demands a cast of even excellence, as well as a band and chorus of adequate dimensions and first-rate material, in order to render it due justice. These conditions being fulfilled, the opera should not fail to meet with very great success, as it is calculated to please alike cultured musicians and the general public.

THERE are also rumours of an autumnal season of English opera at the Lyceum Theatre, but at present we are unable to vouch for the authenticity of the report.

ALTHOUGH the Promenade Concerts at Covent Garden Theatre do not usually come within our scope, as being but of slender interest either to musicians or the higher class of amateurs, the

* See ACADEMY, July 20, 1878.

efforts of Mr. Arthur Sullivan to impart a more elevated tone to these entertainments deserve a word of recognition. The programmes no longer contain any items to which objection could be taken as being fit rather for the music-hall than the concert-room; and as a proof of the advance in public taste of late years it should be said that the experiment of performing the first eight symphonies of Beethoven in chronological order has met with a large amount of appreciation. M^{me}. Montigny-Rénaury, who had hitherto only appeared in London at the Musical Union *matinées*, has proved herself to be a pianist of high calibre. Her touch is exquisite, and her reading of the standard concertos of Beethoven, Mendelssohn, and Schumann is generally unexceptionable in its main features.

NEW PUBLICATIONS.

- Abney (W. De W.), Emulsion Processes in Photography, or 8vo. (Piper) 2/6
 Ahn (F.), New Practical Grammar of the Dutch Language, 3rd ed., 12mo. (Thimm) 4/0
 Aunt Louisa's Favourite Toy Book, 4to. (Warne) 5/0
 Aunt Louisa's Keepsake, 4to. (Warne) 5/0
 Aveling (J. H.), The Influence of Posture on Women in Obstetric Practice, 8vo. (Churchill) 6/0
 Besant (W.) and J. Rice, Monks of the Isles, 3 vols., or 8vo. (Chapman & Hall) 31/6
 Brown (J.), Tourist's Rambles in Yorkshire, &c., or 8vo. (Simpkin, Marshall & Co.) 3/6
 Cicero's First and Second Philippic Orations, new Translation by J. R. King, or 8vo. (Simpkin, Marshall & Co.) 2/6
 Darkness, Dawn, Day: or, the Battle of Life, 12mo. (Remington) 2/6
 Dennis (H. J.), Third Grade Perspective, obl. (Chapman & Hall) 15/0
 De Pressensé (E.), Rosa in French, with Grammatical and Explanatory Notes by G. Masson, 18mo. (Dulau) 2/0
 Eliot (G.), Works, vol. ix.: Mill on the Floss, vol. ii., 12mo. (W. Blackwood) 5/0
 Ellis (C.), Summer in Normandy with my Children, 2nd ed., large sq. (Routledge) 3/6
 Etheridge (R.), Catalogue of Australian Fossils Stratigraphically and Zoologically arranged, 8vo. (Cambridge Warehouse) 10/6
 Euripides' Ion, with brief Notes for Young Students, by F. A. Paley, 12mo. (Bell) 2/0
 Everard (G.), Before his Footstool, 3rd ed., 12mo. (Hunt) 2/6
 Everard (G.), Home of Bethany, 2nd ed., 18mo. (Hunt) 1/6
 Every Boy's Annual for 1879, roy 8vo. (Routledge) 6/0
 Foster (E. J.), Law of Joint Ownership and Partition of Real Estate, 8vo. (Stevens & Son) 10/6
 Gillespie (W. M.), Treatise on Land Surveying, 8vo. (Trübner) 15/0
 Gloer's Illustrated Guide to Isle of Man, 12mo. (Phillip) 1/0
 Holden (L.), Human Osteology, 5th ed., roy 8vo. (Churchill) 16/0
 Homer's Iliad, Books xxiii. and xxiv., edited by E. S. Crooke, or 8vo. (Hall & Son) 5/0
 Hughes' Inspector's Questions in Geography, Standards II. to VI., Answers to, by W. Lewis, or 8vo. (Hughes & Co.) 2/6
 Hughes' Inspector's Questions in Grammar and Analysis, Answers to, by W. Lewis, or 8vo. (Hughes & Co.) 2/6
 Huxley (T. R.), Manual of Anatomy of Vertebrate Animals, 8vo. (Churchill) 12/0
 James (G. B.), Duty and Doctrine: a Book of Sermons, 4th ed., or 8vo. (Bemrose) 5/0
 Keith (L.), A Simple Maiden, 12mo. (Marcus Ward) 2/0
 Lewis (A.), Master of Riverswood, 12mo. (Moxon) 2/0
 Lockhart (W. M.), Mine is Thine, 1 vol., or 8vo. (W. Blackwood) 6/0
 Longfellow (H. W.), Early Poems, edited by R. H. Shepherd, 12mo. (Pickering) 3/0
 Longfellow (H. W.), Poetical Works, vols. vi. and vii., 18mo. (Routledge) each 1/6
 Moncrieff (J.), Edgar and I, or 8vo. (Remington) 10/6
 Moore (M.), Mary with Many Friends, or 8vo. (Marlborough) 2/6
 Nares (G. S.), Voyage to the Polar Sea in H.M.S. *Alert* and *Discovery*, 4th ed., 2 vols., 8vo. (S. Low) 42/0
 Paris International Exhibition.—Coal and Iron in All Countries, edited by J. Pechar, 8vo. (J. Heywood) 5/0
 Roche (H. A.), On Trek in the Transvaal, &c., 4th ed., or 8vo. (S. Low) 10/6
 Rotherham (J. A.), New Testament newly Arranged from the Greek, and critically Emphasised, 2nd ed., 8vo. (Bagster) 7/6
 Scattered Seed, by M. A. N., 12mo. (Hunt) 1/6
 School Board and School Attendance Committee Directory, 8vo. (Grant & Co.) 7/6
 Scott (Sir W.), Novels, vol. xi.: Heart of Midlothian, vol. i., 12mo. (Black) 2/6
 Scott (Sir W.), Prose Works, vol. ii., 8vo. (Black) 8/6
 Spurgeon (C. H.), Treasury of David, vol. v., 8vo. (Pasmore) 8/0
 Stanford (C.), Symbols of Christ, 12mo. (Religious Tract Society) 3/6
 Sturgis (J.), John-a-Dreams, a Tale, or 8vo. (W. Blackwood) 3/6
 Timber Importer's, Builder's, and Slater's Guide, 4to. (Bemrose) 7/6
 Tomlinson (L. J.), Nellie, 12mo. (Marlborough) 1/0
 Virgil's Aeneid, books i. to vi., translated into English Prose by T. Clayton, or 8vo. (Simpkin, Marshall & Co.) 2/0

TABLE OF CONTENTS.

	PAGE
SELECTIONS FROM THE CORRESPONDENCE OF THE LATE MACVRY NAPIER, Esq., by LORD HOUGHTON . . .	255
LINDSEY'S ROMANCE IN CANADA, by the Rev. H. N. OXENHAM . . .	256
GINDREY'S HISTORY OF THE THIRTY YEARS' WAR, by S. B. GARDINER . . .	257
CAMPION'S ON THE FRONTIER, by Dr. W. B. CHADLE . . .	258
STEVENS ON THE BIBLES IN THE CANTON EXHIBITION, by R. E. GRAVES . . .	258
SCHMIDT'S GREEK FOLKLORE, by A. LANG . . .	259
MILLER'S ACCOUNT OF THE PARISH OF ASHBURY, by A. TRICE MARTIN . . .	260
L'ABBÉ DAVID'S ACCOUNT OF HIS THIRD SERIES OF EXPLORATIONS IN CHINA, by EDW. DUFFIELD JONES . . .	261
NEW NOVELS, by the Rev. Dr. LITTLEDALE . . .	262
CURRENT LITERATURE . . .	264
NOTES AND NEWS . . .	266
NOTES OF TRAVEL . . .	267
ARMENIAN LITERATURE AND EDUCATION . . .	267
THE RUSSIAN SOCIETY OF LOVERS OF ANCIENT LITERATURE . . .	268
MAGAZINES AND REVIEWS . . .	268
SELECTED BOOKS . . .	269
CORRESPONDENCE:—	
College Libraries at Oxford, by the Rev. T. K. CRENEY; Babylonian Creation Legends, by W. St. C. BOSCAWEN . . .	269
CARVETH READ ON THE THEORY OF LOGIC, by W. LITTLE . . .	270
SKETCHES OF THE PHYSICAL SYSTEM OF THE UNIVERSE, by Major C. W. WILSON . . .	271
GEDDES' PROBLEM OF THE HOMERIC POEMS, by the Rev. A. H. SAYCE . . .	271
PUBLICATIONS OF THE ENGLISH DIALECT SOCIETY, L., by A. J. ELLIS . . .	272
CURRENT SCIENTIFIC LITERATURE . . .	274
SCIENCE NOTES (PHILOLOGY) . . .	275
MEETINGS OF SOCIETIES . . .	275
RECENT WORKS ON ROMAN ARCHAEOLOGY, by the Rev. C. W. BOASE . . .	275
THE MURAL PAINTINGS AT ASSISI, by C. HEATH WILSON . . .	277
NOTES ON ART AND ARCHAEOLOGY . . .	278
MUSIC NOTES, NEW PUBLICATIONS . . .	278-9

Now ready, VOLUME XIII. of the
ACADEMY, January to June, 1878, bound
 in cloth, price 10s. **CASES for BINDING**
 Volume XIII., now ready, price 2s.

All Back Numbers of the **ACADEMY** may
 be had from the commencement of the publi-
 cation in October, 1869.

AGENCIES.

Copies of the **ACADEMY** can be obtained every
 Saturday morning in EDINBURGH of Mr.
 MENZIES; in DUBLIN of Messrs. W. H.
 SMITH AND SONS; in MANCHESTER of Mr.
 J. HEYWOOD. Ten days after date of publi-
 cation, in NEW YORK, of Messrs. G. P.
 PUTNAM'S SONS. There are also Agencies in
 twelve of the principal cities of the NORTH
 and WEST of the UNITED STATES.

PARIS.

Copies can be obtained in PARIS every Satur-
 day morning of M. FOTHERINGHAM, 8 Rue
 Neuve des Capucines.

TERMS OF SUBSCRIPTION
 TO
 THE ACADEMY.

	YEARLY.	HALF-YEARLY.	QUAR-TERLY.
If obtained of a Newsvendor or at a Railway Station . . .	£ s. d.	£ s. d.	£ s. d.
Including Postage to any part of the United Kingdom . . .	0 18 0	0 6 6	0 3 3
Including Postage to any part of France, Germany, India, China, &c. . .	0 15 2	0 7 7	0 3 10
	0 17 4	0 8 8	0 4 4

EDUCATIONAL WORKS.

DESCHANEL'S NATURAL PHILOSOPHY.

An Elementary Treatise. Translated and Extended by J. D. EVERETT, D.C.L., F.R.S.E., Professor of Natural Philosophy in Queen's College, Belfast. Illustrated by 760 Wood Engravings and 3 Coloured Plates, and accompanied by a Series of Problems. Fourth Edition, revised. Medium 8vo, cloth, 18s.

Also, separately, in Four Parts, limp cloth, 4s. 6d. each.

Part I. MECHANICS, HYDROSTATICS, and PNEUMATICS.

Part II. HEAT.

Part III. ELECTRICITY and MAGNETISM.

Part IV. SOUND and LIGHT.

"Systematically arranged, clearly written, and admirably illustrated, it forms a model work for a class in experimental physics." *Saturday Review*.

ELEMENTARY TEXT-BOOK of PHYSICS.

By Professor EVERETT, Translator and Editor of "Deschanel's Natural Philosophy," &c. Illustrated by numerous Woodcuts. Fcap 8vo, cloth, 3s. 6d.

"We have no hesitation in warmly recommending it as a good text-book for junior classes." *Nature*.

PRAXIS PRIMARIA: Progressive Exercises in the Writing of Latin. With Vocabulary and Notes.

By the Rev. ISLAY BURNS, D.D. Revised by the Author of "The Public School Latin Primer." Third Edition, Revised. Fcap 8vo, cloth, 2s.

The KEY (to Teachers only), 3s. 6d.

DR. OGILVIE'S DICTIONARIES.

The IMPERIAL DICTIONARY: English,

Technological, and Scientific. With a SUPPLEMENT, containing an extensive Collection of Words, Terms, and Phrases, not included in previous English Dictionaries. Illustrated by upwards of 2,500 Engravings on Wood. 2 large vols., including the Supplement, imperial 8vo, cloth, 4l.; half morocco, 4l. 15s.

"The best English dictionary that exists." *British Quarterly Review*.

The COMPREHENSIVE ENGLISH DIC-

TIONARY: Explanatory, Pronouncing, and Etymological. Illustrated by above 800 Engravings on Wood. Large 8vo, cloth, 25s.; half morocco, 32s.

"Next to the more costly 'Imperial,' the very best dictionary that has yet been compiled." *London Review*.

The STUDENT'S ENGLISH DICTIONARY:

Etymological, Pronouncing, and Explanatory. With about 300 Engravings on Wood. Imperial 16mo, cloth, red edges, 7s. 6d.; half calf, 10s. 6d.

"This is the best etymological dictionary we have yet seen at all within moderate compass." *Spectator*.

Dr. OGILVIE'S SMALLER DICTIONARY:

Etymological, Pronouncing, and Explanatory. Abridged from the "Student's Dictionary" by the Author. Imperial 16mo, cloth, red edges, 3s. 6d.

"The etymological part of the work is well done. The pronunciation is clearly and correctly indicated, and the explanations, though necessarily brief, are clear and precise." *Athenaeum*.

London: BLACKIE & SON, Paternoster Buildings.

Now ready, 18mo, 2s. 6d. cloth; gilt edges 3s. (postage 3d.)

SELECT POETRY for CHILDREN. With

Brief Explanatory Notes. By JOSEPH PAYNE, Professor of the Science and Art of Education to the College of Preceptors. 20th Edition, considerably enlarged by the addition of Poems, by permission of Miss Ingelow, Alfred Tennyson, Robert Browning, and others.

* Specimen Copy forwarded to Schools on receipt of half the selling price.

CROSBY LOCKWOOD & CO., 7 Stationers' Hall Court, E.C.

Price 3s.

FRENCH IDIOMS and GRAMMATICAL

PECULIARITIES; with a Sketch, in French, of the History of the French Language and Literature, and English Pieces to be translated into French, meeting the new requirements of the Cambridge Examination and others. By L. NOTTELE, B.A. Paris, Author of "How to Learn French in a Short Time." (1s.)

London: SIMPKIN, MARSHALL, & CO.

Price 3s.; free by post 3s. 5d.

THE OWENS COLLEGE CALENDAR

for the SESSION 1878-79.

J. E. CORNISH, Bookseller to the College, 33 Piccadilly, Manchester.

ESSAYS ON THE ENDOWMENT OF RESEARCH.

BY VARIOUS WRITERS.

1. **REVIEW OF THE SITUATION.** By MARK PATTISON, B.D., Rector of Lincoln College, Oxford.
2. **THE INTENTIONS OF THE FOUNDERS OF FELLOWSHIPS.** By J. S. COTTON, B.A., late Fellow and Lecturer of Queen's College, Oxford.
3. **THE ECONOMIC CHARACTER OF SUBSIDIES TO EDUCATION.** By C. E. APPLETON, D.C.L., Fellow of St. John's College, Oxford.
4. **THE ENDOWMENT OF RESEARCH AS A FORM OF PRODUCTIVE EXPENDITURE.** By the same.
5. **RESULTS OF THE EXAMINATION SYSTEM AT OXFORD.** By A. H. SAYCE, M.A., Deputy Professor of Comparative Philology at Oxford.
6. **UNENUMBERED RESEARCH: A PERSONAL EXPERIENCE.** By H. C. SORBY, F.R.S., President of the Royal Microscopical Society.
7. **THE MAINTENANCE OF THE STUDY OF THE BIBLE.** By T. K. CHEYNE, M.A., Fellow and Lecturer of Balliol College, Oxford.
8. **THE NEEDS OF THE HISTORICAL SCIENCES.** By A. H. SAYCE.
9. **THE NEEDS OF BIOLOGY.** By W. T. THISELTON DYER, M.A., Assistant Director of Kew Gardens.
10. **THE PRESENT RELATIONS BETWEEN CLASSICAL RESEARCH AND CLASSICAL EDUCATION IN ENGLAND.** By HENRY NETTLESHIP, M.A., Fellow and Tutor of Corpus Christi College, Oxford.

Square crown 8vo, cloth, price 10s. 6d.

OPINIONS OF THE PRESS.

SPECTATOR.

"The movement for the Endowment of Research is no longer the impracticable crusade which it appeared to be twelve months ago. The activity of its promoters, and the unexpected sympathy which it has inspired in official quarters, have enabled it to make its way into the arena of practical politics. In the struggle which is being carried on as to University reform, it is one of the forces which must be calculated for, and it is therefore extremely important that we should understand its direction and its aim. The volume before us throws welcome light upon much that was before vague or enigmatical in the programme of the new party."

WORLD.

"In the speech in which he introduced the Oxford Reform Bill, Lord Salisbury made himself the mouthpiece of the authors of Essays in aid of the Endowment of Research."

SATURDAY REVIEW.

"It is, then, a little remarkable that not one of them has even attempted to grapple with the real difficulties of the question."

ATHENAEUM.

"It is something, however, to have pointed out the want, and to have promoted its public recognition. We may now look confidently for future improvement to a set of opinion which has already far outrun the most sanguine anticipations of those who, when they originally appealed to it, did so with scarcely a hope of immediate success."

EXAMINER.

"The object of these essays is to expound a new conception of the proper employment of University endowments; or rather, as the writers seem disposed to put it, to recal men's minds to an old conception which has fallen into neglect."

ACADEMY.

"These essays, which are all written by advocates of what is called Endowment of Research in the Universities, will help to remove many false impressions on that subject. It will be clear from them that all that has been found to be good and useful at Oxford and Cambridge may remain undisturbed, and that there are ample resources to add to it all that the most ardent reformers can desire. The idea of changing the English into German Universities, of suppressing the College system, of substituting professorial for tutorial teaching, is not even mooted in any of these Essays. They are all occupied with the question how the present system of University education can be rendered more efficient, and how, by the side of it, or in the midst of it, all that is good in the German Universities, and much that even German Universities have not hitherto attempted, may be superadded."

MACMILLAN'S MAGAZINE.

"This volume of Essays pleads for the general recognition of principles which would aim at making our Universities the homes of more men like Professor Max Müller. . . . It is not urged that academical revenues should be devoted to that purpose exclusively."

LITERARY CHURCHMAN.

"This remarkable volume is the outward sign of an unmistakable 'set' which ideas are taking in our generation; and it is, moreover, the proof that scientific studies have entered upon a new phase. . . . It is certainly an astonishing volume."

ECHO.

"This volume contains the best information extant on a subject which, although of national importance, is as yet but imperfectly understood by the general public."

GLOBE.

"The present volume is a thoughtful contribution to the discussion of the subject."

TIMES.

"It is an injustice to an essay so brilliant and so suggestive as Mr. Pattison's to present it to our readers in the above brief and imperfect summary. It deserves the careful attention of all who are interested in the question of University organisation and reform. There can be no doubt that the question raised by Mr. Pattison in his concluding words will have to be discussed, and in some manner settled by the new Oxford Commissioners."

PALL MALL GAZETTE.

"Several of the earlier essays are of value in clearing the ground of the question. In particular, Mr. Cotton's essay on the intentions of the founders of fellowships is well worth study. . . . Dr. Appleton shows quite conclusively that the Endowment of Education is economically unsound in principle, and with great plausibility that the Endowment of Research is economically sound. . . . Assuming, as it is safe to assume, that some considerable reduction of the number of fellowships will take place, the question arises, What is to be done with the money? and the extreme difficulty of suggesting any more satisfactory answer than that offered by the advocates of the Endowment of Research gives the real strength to their proposals."

STANDARD.

"All our sympathies are with Mr. Pattison and his friends."

NATURE.

"Widely as we should wish to see this book read amongst the laymen of science, the Philistines and those who prophesy to them, politicians and practical reformers, it will certainly be found quite as valuable as by any of these by men of science. Men of science will find in the present volume data and suggestions which should aid them greatly, at this critical moment, to determine what they will urge upon the Government, as the fit relationship between the State and scientific research. . . . The eminence and competency of the writers give it an overwhelming force of authority and reason."

C. KEGAN PAUL & CO., LONDON.